

# The Spirit of Missions :

EDITED FOR

## THE BOARD OF MISSIONS

OF THE PROTESTANT EPISCOPAL CHURCH IN THE UNITED STATES OF AMERICA.

PREACH THE GOSPEL TO EVERY CREATURE.

VOL. XVI.

APRIL, 1851.

No. 4.

### MISSIONARY REPORTS.

#### Illinois.

*Collinsville*—REV. J. L. DARROW.

"OUR contemplated improvement in the Church has been made, the house has been filled with neat, comfortable slips, and we are now making arrangements to have it painted. There have been four infant and one adult baptisms; three have been added to the Communion, and two lost by removal."

*Grand Detour*—REV. A. J. WARNER.

"Our Church, of which I gave you full particulars in my last report, was completely finished, and we had hoped to have it consecrated at the time of the Bishop's last visit. In this, however, we were disappointed. Some changes had taken place in our circumstances, particularly the death of one of our most efficient members, and it was found, on settling with the contractor, that the building committee owed him about four hundred and fifty dollars over and above the amount of subscriptions. This they were not able to pay themselves, nor could it then be raised in the place, such was the scarcity of money in the country. Under these circumstances, the Bishop could not consecrate, it being a rule with him never to consecrate a Church that is in debt. The builder, moreover, had depended on the money when the Church should be finished, to meet his own payments, and was unwilling to give up the key until he should be paid. The committee borrowed \$200, on which they had to pay 10 per cent. interest, and consented to allow him the same interest on the remainder. This was not remedying the evil as it affected the parish itself, but only

increasing it. Begging was therefore the only resort; and, having experienced the liberality of one Church in the East, I had hopes that this small sum might be raised in a short time. The Bishop gave his consent, and I set out on such a mission as I hope never to be under the necessity of again undertaking, the result of which, when completed, I will give you full details of.

"My parish, absence from which rather increases than diminishes my interest, is in much the same condition that it was when I left it; I had at that time commenced again the services in Dixon, which were interrupted during the winter; had officiated at several funerals and one marriage, of which I have not with me the exact statistics.

"I have felt it right to state thus briefly the true condition of my parish; and desire to add, that the business-men of the place generally have manifested a great interest in this undertaking, and done all in their power to assist us, whether by money or their own personal services. Our Sunday-school, for which we have the books, will be opened as soon as I return."

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### Michigan.

*Adrian*—REV. RUFUS MURRAY.

"I am happy to say, that by the blessing of the Divine Head, the parish was never in a more prosperous condition, and that my ministry here has been greatly blessed, both as to the temporal and spiritual welfare and growth of the parish."

*St. Clair*—REV. M. WARD.

"Since my last report, some progress has been made toward the permanent establishment of Church institutions in St. Clair. At a visitation of the parish, holden by the Bishop of the Diocese on the 26th and 27th of August last, seventeen persons were confirmed, and the corner-stone of our proposed church was laid. It was intended that this edifice should be completed before the close of the year, but unexpected difficulties having intervened, the accomplishment of so desirable an object has been necessarily delayed. The foundation has been finished, and the walls, which are to be of brick, have been raised to the height of a few feet. The materials required for the remainder of the work have been mainly provided; and, the good Providence of God permitting, at the opening of the spring we shall prosecute the sacred enterprise on which we have entered, with hope and confidence, to its final completion. We encounter opposition from all quarters, but we are not dismayed; if God be for us, who can be against us?"

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### Wisconsin.

*Delavan*—REV. S. McHUGH.

"I lost two communicants by removal, and gained two, so that the number continues the same; I baptized one infant, attended six funerals, and performed the usual amount of public services here, with the addition of two at Beloit, in the absence of the Missionary at that station.

"With sorrow I say it, my congregation here has increased but little during the past six months, owing to various causes. In the first place, we



have had more sickness among us than at any former period of my ministrations. I have lost a most estimable member of my Vestry by death, causing the breaking up and dispersion of his family; another with his family has removed to your city. And what may be considered an anomaly in Western villages, our population, at the taking of the late census, did not exceed that of two years ago; in addition to all this, in money matters we are labouring under a greater degree of public pressure than I have ever known in Wisconsin. This may be attributed to the poor wheat crop, which is the staple commodity. Would you—would any of my friends at the East believe, that in the three years next March since I returned to this station, I have received just \$15 in cash, and probably about \$100 in every way? This, it is true, would not be so, were it not for the building of our church; nor could I have stood it, were it not for aid from other sources—sources from which I can obtain no more—so that I have still, under God, to depend on Missionary aid; but so far am I from despairing, being cast down, or abandoning my post, that I have strong confidence, both spiritually and temporally, my next report will be of a more cheering nature."

*Green Lake*—REV. G. R. BARTLETT.

"Since my last report, Bishop Kemper visited this station and consecrated our new Church, which we have been enabled to finish by the liberality of our Eastern friends. The Church on that occasion was crowded, and much interest was manifested in the services by those present. I have officiated here every Sunday morning up to October 1st. On the 28th of July, I commenced holding service at Marquette, which is the county seat, in connection with this station. I have officiated to large and attentive congregations, and on Monday, September 9th, a parish was organized called Trinity Church. One of the members of the parish has promised us a building lot in the village for the site of a Church. Much interest is felt in having our services permanently established there, and it is thought that by next Spring we shall be able to erect a house for public worship. Such an edifice is much needed. At present we have no other place for public worship than an unfinished room in the Court House, which is used by the various denominations as well as ourselves. As Marquette is likely to be a place of much trade and is being rapidly settled, it is very important that our Church should be established immediately."

*Mountford, Grant Co.*—REV. E. WILLIAMS.

"This county is extensive, containing many souls. We have not a Church within its boundaries, and by many of the people our services were never heard until now.

"Were the good people of the Eastern Dioceses to aid me with \$500 towards the erection of a small house of worship, I would willingly give my services free to the congregation. As it is, the only salary I receive is from the Domestic Committee.

"I am in need of Prayer-books and Sunday-school books. I really am unable, at present, to defray the expense of any from the East, even were my friends kind enough to send me any—still, I need them very much, as I have several calls for some—and upon the whole my field of usefulness is encouraging.

"I embrace this opportunity of returning my very grateful thanks to the

ladies of St. John's, Bridgeport, Conn.,—for their sympathy and useful present to myself and family. Were the rich congregations to follow such benevolent practices, as the ladies of St. John's—the Western Missionaries would not so much feel the toils and difficulties in their Master's vineyard which none know but themselves."

*Fond Du Lac*—REV. J. SWETT.

"I have continued to preach at this place regularly, twice on Sundays, and once in two weeks at Taycheedah, on the same day, except a few Sundays, when the travelling was so bad from the excessive rains of the season, that I could not walk. One Sunday also, I have spent at Oshkon, upon the earnest request of the Bishop of the Diocese, and with the consent of the Vestry of this parish. We have possession of the room in which we hold service here, only on Sundays; consequently, we have had service but seldom on other days, except on the great festivals of the Church.

"I have, since my last report, baptized two infants; added communicants four; lost one by removal. Buried adults four, children six. One family has been added to the parish by removal. I have procured money to purchase a Sunday-school Library which I shall receive in a few days. We have rented a room more convenient for service, and hope to occupy it in a week. I have exerted myself as much as possible to hasten the erection of a Church, but I am sorry to be obliged to say, that little has been done. We have the ground, the plans also, and hope in a few days to execute a contract for building it. It cannot, however, be completed in less than a year. If our Church were built, we should stand on a comparatively safe footing. At present, the prospect is far from cheering. The season has been exceedingly bad, crops have been nearly destroyed by the rain; business is consequently unprofitable, the expense of living much increased, and the ability of my parishioners to aid in any enterprise of the Church reduced almost to nothing. But the greatest obstacles to the progress of the Gospel which we here encounter, consists in the very general prevalence of infidel opinions, gross immorality, and a torpidness of religious feeling—a wonderful indifference to all sacred things as well as a most engrossing worldly-mindedness in all the pursuits of life. All these prevail among nearly all classes to an extent absolutely incredible to those who have not witnessed it. Yet Fond du Lac is a place of great importance for the Church. It must inevitably become a large city, to which an extensive country will be tributary, and that country one of the most fertile in the world. Its commercial prospects are also very great. Its population is now 2,000. My means of support are very small, and subsistence during the coming year must become exceedingly difficult; but knowing the real importance of the place, I have resolved to exhaust every resource rather than leave it."

*Mineral Point*—REV. J. DE PUI.

"The congregation is in a fair way of prospering. We have lately lost our senior warden by cholera. His death has been a serious loss to us, but our loss we have every reason to think is his gain, for he was an upright and good man, and a lover of Christ and his Church. We have had many sudden deaths by cholera. Two of them were called away immediately after participating in the Holy Communion. This was the case of the senior warden. From celebrating the wonders of redeeming



love with us here on earth, he was called to celebrate them with angels and archangels, and all the company of heaven. Much of my time has necessarily been occupied in visiting the sick and the dying, and attending funerals.

"May the melancholy and distressing scenes which we have witnessed have a salutary influence upon us all, and so teach us to number our days that we may seriously apply our hearts to that holy and heavenly wisdom, whilst we live here, which may in the end bring us to life everlasting, through the merits of Jesus Christ, our only Mediator and Redeemer.

"A kind Providence has preserved myself and family in tolerable health, while many were sick and dying in every direction. I hope that I have been spared to do yet some little good before I am called hence and am no more seen."

*Sheboygan*—REV. L. W. DAVIS.

"During the last six months, I have, with the permission of Bishop Kemper, been twice absent from this station, viz., the last week in the month of June,—when I preached twice in Christ Church, Green Bay,—and the whole of the month of September, during which I administered the Holy Communion to one sick person in Vernon, Oneida Co., N. Y., preached once on board the steamer Michigan, on Lake Huron, and twice in Christ Church, Green Bay.

With these exceptions I have continued regularly in the discharge of my duties in Grace Church Parish, holding morning and evening service on Sundays and holydays, and administering the Holy Communion once a month. I have also officiated occasionally at Sheboygan Falls; but the removal from that place of the only persons who were communicants, has rendered the prospects of the Church less encouraging, humanly speaking, than they were a year ago. One of the most important of our Church families, numbering four communicants, intending soon to move to Plymouth, sixteen miles west, I shall, at the suggestion of the Bishop, hold services there, D. V., as often as once a month hereafter. The fluctuating nature of the population, one of the greatest difficulties the Church has to contend with in the West, has operated especially to the disadvantage of this parish during the past half-year. The number of communicants, however, notwithstanding the many changes that have occurred, remains nearly the same as given in my last report, as also the number of individuals otherwise attached to the Church. May the Lord vouchsafe the abundance of his Spirit to the increase and prosperity of this portion of His vineyard!"

*Watertown*—REV. M. HOYT.

"In consequence of the want of Sunday-school books, and our inability to procure any, there being none to be purchased in Milwaukee, the Sunday-school has very much languished. Having recently obtained a library, through the kindness of an unknown friend, we shall again attempt to revive it, and we trust with success. During the past six months we have had no additions to our Church by removals into the place. One has been added by baptism. The condition of the parish is much the same as at the last report.

"Besides the services at Watertown, I have occasionally officiated at Hori-con and Maysville on a week day."

*Waukesha*—REV. J. ABERCROMBIE.

"As Missionary at Waukesha, I have to report to the Domestic Committee of the Board of Missions, that since the 1st of May, I have been absent from my charge, endeavouring to obtain the means to build a suitable house of worship, without which, I became convinced that all the labour and all the money expended to plant the Church in this beautiful and thriving county-seat would be of no avail. Though I have not yet entirely succeeded in my effort, I am nevertheless sufficiently encouraged to persevere."

*Duck Creek*—REV. F. R. HAFF.

"Everything goes on so quietly with us, that in making my report at this time, I have nothing new or very important to present. The interest of our communicants in the services and ordinances of the Church continues unabated. Some new communicants have been added. I wish the number were greater; but I have endeavoured to be faithful in sowing the good seeds of the Word, and I pray that our gracious Master may send the dew of His blessing to make it spring up and bear fruit abundantly in the hearts of the people committed to my charge."

## Iowa.

*Burlington*—REV. J. BATCHELDER.

"There has been encouraging general attention to the preaching of the Gospel, and attendance on its ordinances; and some who have hitherto been undecided, have become determined to connect themselves with us, I trust and believe, from an intelligent and just appreciation of the claims of the Church. We have also had some additions by removals to the place, and have lost some by removals from the place. We are constantly kept weak and feeble by the unsettled and roving habits of the people. Our actual members at any given time have never been large. I commenced my labours here with only one family, and that a small one, of Episcopalians. Nothing, or next to nothing, was then known of the Church in this place, or in the State. But still, I have had more than five hundred persons connected with the Church, either as communicants, or as regular attendants on its services. Most of these are now scattered to and fro. Although this unsettled state of the community is often a source of deep regret and pain, still, who shall attempt to estimate the amount of good ultimately destined to be accomplished by means of the very process which we often deplore?"

"The past season has been one of deep distress, of suffering and mourning with us. The cholera, with all its awful terrors, has been among us, and hundreds, not of the profligate and vicious, but of the most sober and virtuous, have fallen before its destroying power. I have myself deeply suffered from its terrible ravages, and for four days lay seemingly suspended between life and death. I still suffer, often severely, from its effects, and from the prostrating debility which it has left behind. I hope I shall be able to recover from this, now the weather is becoming cooler and more healthful. I regret, however, that I am prevented



from taking a journey for the benefit of my health, as I had intended. I have been prevented by my utter inability to obtain the requisite funds. I perform my ordinary labours, though they are often very fatiguing."

*Cedar Rapids*—REV. J. KEELER.

"With the approbation of our Bishop, I removed to Cedar Rapids, and have celebrated divine service, preaching both morning and evening in a large upper room, fitted up by one of our members, since the first of July. Our congregation is increasing in numbers, and the responses are very well made. We expect in a few days to organize a Church, and also to establish a Sunday-school. But we labour very much for the want of prayer books, tracts, and library books for our Sunday-school. No one at the East, where these things so much abound, can imagine what a treasure they would be to us here in the West. May the good Spirit put it into some of your hearts to send us a small supply."

*Davenport*—REV. ALFRED LOUDERBACK.

"The prospects at this place for the Church are by no means discouraging. We have been gaining ground gradually, both in point of numbers and influence for the Church; as much so as could be expected under our peculiar circumstances. Several have been added to the number of our communicants, who await Confirmation at the hand of the Right Rev. the Bishop. Several adults, and many children, have been admitted within the sacred fold, by holy baptism. There are, beside these, several candidates for that ordinance. Our Sunday-school is still flourishing. Two services on each Sunday have been maintained, and a monthly administration of the Lord's Supper, with the use of the offertory every Sunday at the collection. We still feel very much the need of a more commodious and a larger Church building than the mere shell which we at present occupy. Plans have arrived from the hands of Mr. Frank Wills, of your city, who very generously offered to draft them for us, and leave the amount of remuneration to be determined by our ability and resources. Between this and spring, we shall endeavor to mature our measures with a view to building. The plans call for a cruciform edifice, part of which—the foot of the cross—will be built first, leaving the transepts, and the head of the cross, as a future addition, when our necessities shall require, and our resources enable us to make it. Thus we shall build permanently what we do build, with a view to our wants for a few years to come. Our present little Church is extremely crowded at times, thereby keeping many away for fear of intrusion upon the rights of others.

"Your Missionary has just returned from a visit to the town of Fairfield, in the interior, about 60 miles from the Mississippi, back of Burlington. This was undertaken at the instance of the Bishop, who had received several letters, imploring a visit from him on the part of Episcopalians. Being unable to comply with their wish, until after the General Convention, he desired me to visit them. It is a town of about 1200 inhabitants, remarkable for its health and attractive for its beauty. The names of those who had been baptized in the Church were secured with their own permission, together with their children, indicating between the baptized, confirmed, and communicants. An informal association was entered into with a view to a regular organization, and a register commenced. Among the number whose names were thus secured, were many, I am glad to say,

who had been induced to connect themselves with the sects around them. Three services were held on the Sunday of my visit, the first that were ever held in the place, with the full chants well performed, on the part of those familiar with our service. Two lots can be secured, upon which to build a Church and parsonage. My advice to the friends of the Church was to endeavour to secure the title, and in a united effort make a beginning to build; and, if possible, sustain in the interval, until a clergyman can be obtained, lay reading. The Bishop will visit them on the 10th of November. Could a devoted and acceptable clergyman be sent there soon, to unite that with other places in the vicinity, by the blessing of God he might be enabled to reap a rich harvest.

*Keokuk*—REV. OTIS HACKETT.

"This Report is the first you will have received from this station. The parish was organized at the instance, and through the personal exertions, of Bishop Kemper, in April last. I took charge of it on the first of July following. There were then connected with the Church some six or eight families, and about as many communicants.

"It was at first with much difficulty that any room could be obtained for public worship. Several times we were obliged to change places, occupying successively a school-room, and at such hours as they were unengaged) the Baptist and Presbyterian meeting-houses. A faithful few, however, were always in attendance wherever and whenever public worship was celebrated.

"At length we secured a place—the Court-room—that we could command on Sundays, morning and evening. Since then our congregations have been gradually and constantly increasing. We have now connected with the Church twenty families and twenty-two communicants. Seven of the latter were confirmed by Bishop Kemper on the 19th inst.

"The services on this occasion—it was the first Confirmation ever held in Keokuk—were of unusual interest, and the attendance, though the visit occurred on a Tuesday, encouragingly large. A goodly number were out in the morning, on which occasion a sermon was preached by the Rev. A. Louderback, and the Holy Communion administered by the Bishop. It was a precious season to us, few of the communicants having enjoyed a similar privilege for many months.

"In the evening a sermon was preached, and Confirmation administered by the Bishop. The impression made upon the crowded auditory, many of whom had never before witnessed the latter service, was obviously most happy. Not only a respectful and profound attention was given, but great solemnity manifested, especially during the impressive address of the Bishop to the confirmed.

"With whatever sentiments the congregation, or any portion of it, may have come together, no one, I am certain, could have gone away, retaining still the vulgar prejudice that form and show predominate in the services of the Church.

"Though we have many difficulties still to contend against, yet we think we have something to encourage us. Saying nothing, however, of the difficulties—for you can readily imagine them, the obstacles to be surmounted, and the work to be done, being much the same in every Missionary parish—I will glance at a few of the things that give us hope.

"1. *A new Field*.—The ground is fresh. There is no half-reared edi-



fice in ruins to remove—no old rubbish in the way—no past failures to dishearten.

“2. *Exemplary piety of the Communicants.*—They are chiefly ladies; but while they are distinguished by the piety which is the highest, as it is too much the peculiar ornament of their sex, they have the energy of the other. They exhibit an intelligent zeal for the Church, and a readiness to every good word and work that promise the happiest results.

“3. *Commercial Importance of the Place.*—Keokuk, besides being situated at the foot of the Lower Rapids, which circumstance of itself would make a town of it, is the natural outlet for the produce of the rich Des Moines Valley. A heavy trade, wholesale as well as retail, has already sprung up with the interior. This business is increasing at an unprecedented rate. Under its influence, the town is rapidly enlarging its limits; and if we might judge from the ratio of its past increase, not many years will elapse before we shall have a city here of commanding importance. With the city, the Church should, and, with the blessing of God, will grow.

“4. *A Disposition to give us a Hearing.*—If I mistake not, there is an unusual readiness here, especially on the part of the young and intelligent, to examine and receive the views of the Church. Certainly, I have encountered far less of prejudice than I had anticipated.

“From this disposition much is to be expected; for what more need we bring honest men into the Church, than a candid and thorough investigation of her claims?

“5. Finally, we have the common, and of itself all-sufficient encouragement contained in the immutable promise—“*Lo, I am with you always, even unto the end of the world.*”

### Missouri.

Boonville—REV. A. D. CORBYN.

“During the past year the parish has raised nearly \$1000, great part of which, \$700, has been used to pay a debt or debts of the church.

“The population are constantly on the move, some coming, others going. One of our most valuable communicants was taken from us by death, in June. So it seems to be with us here, as fast as the Church makes her triumphs, and gathers in some valuable ones, they are either removed by death, or go to some other place to reside. Had we now all that have been added to this parish during my ministry here, we should have a strong parish, and able to support itself. But it is ever changing its character; the old ones go away, and we are obliged to raise up new ones to take their places. Hence, we constantly need the aid of the funds from the Domestic Committee. By a reference to the list of our baptisms and confirmations for the last five years, you may see the proof of what I have said.

“We have daily service throughout the year; the Holy Communion once a month, and on the great festivals; and we are confident that the Church, is doing her own work here in going on from “conquering to conquer.” Still the Church, now as ever, must sow in tears in order to reap in joy. This is the principle of Her divine polity given by Her ever blessed Head. and it is by looking for too great and speedy success, that many are disappointed in regard to the success of the Missions of the Church. Her work is one of time, patience, suffering, tears, deprivation, joy, and full of glory.”

*Lexington*—REV. J. A. HARRISON.

"Divine services continue to be celebrated in this parish, twice on every Lord's day, and on every Friday and Saints' day, that "one or two" can be gathered together. There has been, recently, one addition to the Holy Communion, and there are now, awaiting a visitation from the Bishop several candidates for Confirmation. We thank God, and take courage. The size of the congregation is much as heretofore. The church edifice remains in its former unfinished state."

## Arkansas.

*Fayetteville*—REV. W. C. STOUT.

"Since my April report, the Bishop cheered us with a visit. His stay was short, but gave us strength and consolation. Five persons were confirmed during this visit.

"The attendance is about as heretofore. We still occupy the Court-house for worship, and cannot accommodate a general congregation. This is a cause of sorrow, but beyond remedy. I made an appeal to the Church last year, but wholly failed in the effort. I do not know how to beg, as some of my brethren. The largest number of males belonging to the congregation are gone to California in search of gold. If they succeed, I am promised means to build a church. May the Lord prosper them. My health has not been good this year. Exercise on horseback seems to do me more good than anything else. I think it will be best for me to *itinerate* this winter, as I did last."

*Little Rock*—REV. A. F. FREEMAN.

"The cause of Christ and his Church is evidently advancing at this station, and the Missionary feels encouraged to give himself up to the work committed to him more devotedly than he has yet done. The congregation and the number of communicants have increased considerably during the past year, and the parish is at this time more at unity in itself, and more zealous for the Lord of Hosts, than it has been for some years past.

"Through the laudable zeal of the ladies, and the liberal subscriptions of the gentlemen of the congregation, we have been enabled to make extensive improvements in the Church building. A handsome tower is erected, at a cost of \$600, in which hangs one of Meneely's sweetest toned bells, of 630 pounds weight. We are also in daily expectation of a fine organ, from the manufactory of Henry Pilcher, of Newark, New-Jersey. I am not without hope that these instances of external prosperity are indicative in the congregation of a growth in grace, and in the knowledge of our Lord and Saviour Jesus Christ.

"I visited Batesville in August last—a flourishing town in the northern part of the State. During my stay of a week, I officiated five times, before large and attentive congregations, and baptized three infants. There are some ten or twelve families in Batesville attached to the Church, and a faithful clergyman would find it an interesting and most encouraging field to spend and be spent in the service of Christ.

"I also performed the Church services, and preached four times in Searcy, in White county, while passing to and from Batesville.



"The field throughout Arkansas is white unto the harvest; and could our Bishop only procure the requisite number of clergymen, and those of the right stamp, many souls now perishing might be made fit and ready for the garner of the Lord."

## Intelligence.

### A READY MIND.

*Extracts from a private Letter of a Missionary in Newfoundland.*

"We have been shut up for three or four months, and have had no opportunity of hearing any news, or sending any correspondence to St. John's. I hope the ice will soon break, and I shall have the pleasure of hearing from you. In expectation of the boat's sailing, I am writing this. The winter, though long, and my position most solitary, has yet been a happy one and a busy one, for in addition to my usual duties I have been schoolmaster for two hours a-day (the schoolmaster having left.) I am much rewarded for the exertion by the many expressions of gratitude of the people who remained with us, or, as we say, 'stayed on the room.' A number of my flock go into the woods in the winter to cut timber and shoot birds or deer; their children, of course, could not attend. I average fifteen daily. Mrs. W. taught the girls knitting, marking, &c. I am on the best terms with my people, and I am very thankful to say, that they attend service on Sundays, Saints' days, and week-days, very well. The full service on Wednesday evening, when I have been lecturing on the Prayer-book, has been as well attended as the Sunday service. In the Sunday-school I have some very quick children; on Palm Sunday two boys learnt the whole of the Gospel, with the Collect, and a Psalm; the children regularly learn Collect, Gospel, and Psalm. I have had a class of adults on the Sunday evening, when we have read Exodus, illustrated and explained with maps, and other books.

"My *Missionary Meetings* have been as successful as I could well expect, and the *duty of subscribing* to enable those 'who preach the Gospel to live of the Gospel,' is fully recognised. I had a meeting in December to arrange the warming and lighting of the church, as well as to consult upon the best means to finish the building. As we have no carpenters, it was agreed that the 'handy' men should meet for the improvement of the church on a given day to be named by me. On the 9th, 10th, and 11th of January they came, and spent their days manfully, working very hard, and with the best of feelings. As the work was all gratuitous and voluntary, I prepared dinner for them each day at the parsonage. This done, the churchwardens and I consulted about the tower, vestry, and chancel, which we desire to add to the present fabric, and I deemed it advisable to send to the people in the woods, requesting them to cut the necessary timber; this they agreed to do. Last Monday (Easter Monday) at the usual meeting, the electing of churchwardens being over, and the accounts (13*l.* 4*s.* 8*d.* in amount) passed, I asked, should we enter upon the question of the improvement? 'By all means, let's have a hack at it,' was the general reply; so I produced the plans and estimate, and explained them. I asked who was to do the work. 'We will,' was promptly answered. 'Perhaps, there will be

something too difficult for you,' I suggested. 'Oh no, sir.' The builder of the present church said that there were 'twenty-eight men in Harbour Beaufort able to do anything.' I smiled, and I confess I felt pleased with their simple but hearty zeal. 'Where shall I begin the subscription?' I inquired. 'Begin with the sun, sir, and go round,' was suggested, and so I did begin. The *fish* or *cash* was promised for the 1st of August, the labour for October. I asked how much labour they would give. 'We'll stick to it till it is done, sir.' 34*l.* and labour were promised at the meeting. The estimates give 58*l.* without wages, about 100*l.* with. The feeling was general; the meeting most unanimous. I then suggested that the labours of the good Bishop merited notice, that we were indebted to the *Society for the Propagation of the Gospel* for many blessings, and that we had never acknowledged their bounty; and spoke upon the duty of each Church to support its own Clergyman. The meeting unanimously agreed to an address to the Bishop, embodying these subjects, which was signed by all present, and the meeting broke up. The most united and pleasant company I ever met."—(*Quarterly Paper, Soc. Prop. Gosp. in Foreign Parts.*)

### CANADIAN MISSIONARIES.

The number of Clergymen of the Church in the province of Canada is 221. They have to minister spiritual instruction and comfort, to congregations scattered over a surface of more than 200,000 square miles. A great part of this immense country, being very thinly peopled, is left entirely without the ministrations of religion. The way in which the inhabitants of back settlements live, is thus described by a Canadian writer :—

"I do most sincerely wish that we could only have a Clergyman among us in the bush. I am a very long way from being what I ought to be; but I don't think I should be as bad as I am if there were only something, and some person, to put one in mind of one's duty now and then. We are becoming practically heathens—working like galley-slaves all the week, and making Sunday a general holiday, with the *pleasures* of which, if a little *business* can be united, so much the better. We have no one to startle us from our worldliness by bringing to our minds those solemn considerations which we are so prone to forget. And when anything happens to sober us a little, the effect soon passes away, for there is nothing to deepen the impression and render it permanent."

What a striking commentary is this upon the text of the Apostle (Heb. x. 25): "Not forsaking the assembling of ourselves together, as the manner of some is." There is no spectacle on earth more sorrowful, than that of Christian souls becoming gradually estranged from CHRIST, and "without God in the world."

Yet such would be the case with *the greater part* of the people of Canada, if it were not for the exertions which are made in England to send Ministers and to build Churches amongst them.

A few of the 221 Clergymen above mentioned are resident in the large towns, as Toronto, Kingston, Montreal, Quebec, &c., where the people are wealthy enough to support ministers for themselves; but between the large towns and the back settlements, most of these Clergymen are stationed to minister amongst poor people. A *parish* (as it would be called in England) frequently embraces an area of 100 square miles; sometimes more. In this extensive tract one Clergyman resides. *Perhaps* there is a Church, in

\* Sketches of Canadian Life, p. 120.



which he officiates twice on a Sunday. Probably in some remote part of his parish there is also a station where a few members of his flock are gathered together, and expect him to join them in a third service. And on certain appointed days in the week he rides through the woods to visit the farthest corners of his parish, where two or three families who are settled at too great a distance to come to Church, will leave off their work for an hour or two, and meet together in some cottage or log-house to unite with their Minister in prayer and praise, and in reading and hearing the word of God. Where but two or three are gathered together in the name of CHRIST, we know that He is in the midst of them.

A Canadian Clergyman faithfully labouring, generally single-handed, in such an extensive charge, impeded by the perpetual difficulty of travelling through a country almost without a road, liable to be summoned at any hour, and in all seasons, to exercise his ministry in behalf of the sick or the dying, at the distance of many miles,—such a Clergyman—and let us be thankful that there are many such in Canada—presents in his daily life a striking image of those abundant labours and privations which were undergone when the Apostles themselves first planted the Church of CHRIST in Judæa, Asia, and Greece.

And in their *poverty*, as well as in their *labours*, the Canadian Missionaries may remind people of apostolic times. There are many among them who could say with St. Paul, that they have laboured with their own hands that they might not be a burden to their flock. Most of them, like him, are indebted to distant Churches for ministering to their necessities, while they spend their strength in the ministry of the Gospel. Nearly all of them have families to support, and are under the necessity of keeping one horse, or sometimes two, to enable them to perform their duties. Consequently, one or two servants are generally necessary. Two servants, in wages and food, will cost 50*l.* per annum; and a horse cannot be kept for less than 10*l.* or 15*l.*; yet the guaranteed income of most of the Clergy is not more than 100*l.* per annum. Some derive assistance to a *small*, but, it is hoped, an *increasing* extent, from glebe lands, or from the contributions of their parishioners. If some of them had not private means, and if it were not a cheap country for all, they could scarcely exist.—(*Ibid.*)

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## OREGON.

How different the views and feelings of our great community in regard to Oregon, now, from what they were four years ago. Then the far-casting mind of the Christian philosopher foresaw its future greatness, and planned to anticipate the distant date, by all the preparatory processes of faith and wisdom. Then the sanguine or imaginative mind would plant itself on some spot of time a century ahead, and look out upon the wide scene around, populous and prosperous, with infinite satisfaction; or would course through cities, villages and fields waving with grain, and a land seamed with highways, rail-roads and canals, and dotted with all the signs of Christian civilization. But who, at that time, thought it was so soon to become what it now is, and what it manifestly must be; and that the eyes of all mankind should be directed with such intensity of gaze on that far Pacific shore? Who could have guessed of the startling uprising of civilized empire in that lonely realm.

Now the strong contrast has come. Oregon and the Pacific are familiar

as household words, and incidents occurring there are read and known, and talked of, as if they belonged to some next door settlement. It is no longer the prophesy of the sagacious, the speculation of the intelligent, the dream of the enthusiastic; it is literal fact, that a vast nation has laid there its solid foundation, and is erecting the superstructure with a rapidity of which experience gives no parallel, and with a promise of magnificence which the spirit of romance could scarcely have ventured to evoke. It was to be expected that Christian philanthropy would soon look with solicitude in that direction, and that the Church of Christ would regard the field as an important one for exploration, for missionary effort and accomplishment. Accordingly, for some time past, the Domestic Committee has exerted itself to secure for Oregon a well appointed mission of the Church. Once and again, pastors of reputation and efficiency made signs of a disposition to labour there, and it was thought that the object was attained, but Providential disappointments interfered. Then to several selected men deemed suitable was the post of honour offered; but other views of duty and other engagements of life prevented their acceptance. And now, when well nigh discouraged, a reverend brother has offered himself for this noble enterprise, with entire readiness and cordiality on his side, and with high satisfaction on the other; one whose devotedness and ability, whose experience and activity, whose influence and bearing, are commended of all men, and around whom the affections and the energies of the Church seem to rally with no ordinary interest.

Fault is found with our mother Church, that she has been late in entering upon her colonial domains, though now gloriously redeeming her past remissness, multiplying her Episcopates, and all the ministries and institutions for proclaiming and extending the Gospel of salvation. We have merited a like rebuke, and it yet remains to be verified, whether we shall deserve the commendation of redeeming our Christian fame, and of travelling along with our parent with steps at all equal or proportionate. We have long been surrounded with Oregons,—realms opening far before us, into which hundreds of thousands have poured, and in which thriving cities have grown up in rapid succession. What was Ohio, or Indiana, or Illinois, or Missouri, or Michigan, but each an Oregon in its time, so far as population, or to use better words, so far as souls of immortal men are concerned. What is Wisconsin, when compared with Oregon as it is this very moment, but as seven Oregons, and now what Oregon is destined to be some six years hence? What are Iowa, Minnesota, Nebraska, but as central Oregons of one mighty nation? In these vast and important fields we have, it is true, laboured somewhat, and accomplished a certain amount of good, but oh, how far have we been below the reality of our privilege and power, the proportions of our duty, or the wants of the immense territory teeming now with life, and with what slender force, and at how late an hour, have we ventured on the plain!

Now a new scene suddenly strikes our eyes, and Oregon beyond the Rocky Mountains, Oregon of the Pacific coast, Oregon of the very farthest West, the literal Oregon, claims our prayers, our gifts, our influence—and all hearts and minds seem with one consent settled to this purpose. Oh, that we might here, at least in this one instance, if in no other, unite in concentrated and persevering effort to prove what can be done by able and faithful ministrations, sustained by unsparing liberality. Who can tell what blessing and encouragement might ensue, and what great heart we might take for any kindred effort, when we but once found out how God would reward our faithful endeavouring, and could see with our



scarce-believing minds what we could accomplish through His grace and in His name. God help our unbelief—God increase our faith—God speed the work and the man! God so prosper the cause, that if there be a pilgrim from our parent Church wandering in our realm, he may, in returning, carry back good tidings of our awakened Christian sympathy, of renovated and enlarged missionary spirit kindred to its own.

A welcome and distinguished pilgrim was thus present, when, on Sunday night, the third in Lent, a missionary gathering was held for Oregon, in the Church of St. Bartholomew, and he, the sage and the poet, the Christian sage and Christian poet, whose name and fame have become proverbial and cherished as home memorials, whose zealous effort it has long been to bind together the Anglo-Saxon race in bonds of faith and brotherhood—he, rising in his place, expressed his warmest wishes in behalf of the Church in Oregon, and of his friend, the missionary priest, venturing in confidence of faith upon his great but trying enterprise. We trust he may yet be the spectator of our awakened and liberal zeal. No better tidings could he carry back to our beloved mother land, nor could we ask a messenger more select or more a favourite. On that evening, while earnest addresses were delivered by our Vinton, our Richmond and our Tyng, he added, as a voluntary tribute of his interest and sympathy, the following beautiful ode, hastily penned for the occasion, but nobly conceived, and felicitously uttered.

A WORD, (BY REQUEST,) FOR THE OREGON MISSION.

Push on to earth's extremest verge,—  
And plant the Gospel there,  
Till wide Pacific's angry surge  
Is soothed by Christian pray'r;  
Advance the standard, conquering van!  
And urge the triumph on,  
In zeal for God and love for man,  
To distant Oregon!

Faint not, O soldier of the Cross,  
Its standard-bearer thou!  
All California's gold is dross  
To what thou winnest now!  
A vast new realm, wherein to search  
For truest treasure won,  
God's jewels—in his infant Church  
Of newborn Oregon.

March 23, 1851.

Thou shalt not fail, thou shalt not fall!  
The gracious living Word  
Hath said of every land, that all  
Shall glorify the Lord:  
He shall be served from East to West,  
Yea,—to the setting sun—  
And Jesu's name be loved and blest  
In desert Oregon.

Then, Brothers! help in this good deed,  
And side with God to day!  
Stand by His servant, now to speed  
His Apostolic way:  
Bethlehem's everleading star  
In mercy guides him on  
To light with holy fire from far  
The Star of Oregon.

MARTIN F. TUPPER.

APPOINTMENTS.—The Rev. Wm. Richmond, of the Diocese of New-York, has been appointed Missionary to Oregon; Rev. F. D. Harriman to Crawfordsville, Ind., from April 1, 1851; Rev. J. B. Colhoun to Muscatine, Iowa, from October 20, 1850; Rev. J. D. Brooke to Dubuque, Iowa, from November 1, 1850; Rev. J. Batchelder, itinerant in Des Moines Co., Iowa, from April 1, 1851; Rev. W. J. Ellis to Eufaula, Ala., from January 1, 1851; Rev. J. H. Ticknor to Livingston, Ala., from January 1, 1851; Rev. C. Cleveland to Canton, Miss., from October 1, 1850; Rev. J. H. Ingraham to Aberdeen, Miss., from Oct. 1, 1850; the Rev. J. S. Greene, the Rev. B. Wright, and the Rev. C. C. Adams, have been re-appointed Missionaries in Florida, from October 1st, 1850. The Rev. A. Louderback, the Rev. J. Keeler, and the Rev. Otis Hackett, have been re-appointed Missionaries in Iowa, from Oct. 1st, 1850. The Rev. T. S. Savage, and the Rev. W. P. C. Johnson, have been re-appointed Missionaries in Mississippi, from October 1st, 1850.

RESIGNATIONS.—Rev. H. Sansom, of San Augustin and Nacogdoches, Texas, to take effect April 1st, 1851. Rev. J. De Pui, of Mineral Point, Wis., to take effect, January 1st, 1851; Rev. J. Batchelder, of Burlington, Iowa, to take effect April 1st, 1851.

# Acknowledgments.

## DOMESTIC MISSIONS.

The Treasurer of the Domestic Committee acknowledges the receipt of the following sums, from the 15th February to the 15th March, 1851 :

### NEW-HAMPSHIRE.

Claremont—Union Ch..... 50

### VERMONT.

Brandon—St. Thomas's..... 8 00  
Hydenville—St. James's..... 7 37  
Poultney—St. John's..... 7 35  
Wells—St. Paul's..... 1 13 23 85

### RHODE ISLAND.

Wickford—St. Paul's,  $\frac{1}{2}$ ..... 5 00  
Bristol—H. F. M..... 1 00 6 00

### CONNECTICUT.

Birmingham—St. James's..... 17 73  
Fairhaven—St. James's..... 17 12  
Guilford—Christ Church,  $\frac{1}{2}$ ..... 15 00  
Hamden—Grace Church..... 30 00  
New-Canaan—St. Mark's..... 10 00  
New-Haven—St. Paul's..... 158 00  
Do. do. for Illinois..... 2 00  
Do. do. for Milwaukie..... 3 00  
Stamford—St. John's..... 21 10  
Weston..... 4 00  
Winsted—St. James's..... 10 00 287 95

### NEW-YORK.

Cold Spring Harbor—St. John's.... 5 27  
Cooperstown—Christ Church,  $\frac{1}{2}$ ..... 10 00  
Delhi—St. John's..... 7 00  
Goshen—St. James's S. S..... 2 00  
Kinderhook—St. Paul's, offerings of  
a Communicant..... 3 00  
New-York—Ch. of the Ascension, add. 2 50  
Do. do. for Oregon..... 544 79  
Do. do. two ladies, per Mr.  
Jackson..... 11 00  
Ch. of St. John the Baptist..... 10 00  
Grace Ch., J. D. Wolfe, Esq, for  
Oregon..... 200 00  
St Bartholomew's, Missionary  
Meeting in, for Oregon..... 334 10  
St. John's Chapel, a member, for  
Oregon..... 10 00  
Potsdam—Trinity, add'l..... 9 31  
Ulster—Trinity S. S.,  $\frac{1}{2}$ ..... 3 70 1152 67

### NEW-JERSEY.

Elizabethtown—St. John's..... 7 16  
Spottswood—St. Peter's..... 5 00  
Van Voorst—Grace,  $\frac{1}{2}$ ..... 7 15 19 31

### MARYLAND.

Baltimore—Anonymous..... 50 00  
Do. Rev. J. R. Keech..... 7 50 57 50

### VIRGINIA.

Alexandria—Christ Ch..... 40 00  
Fauquier Co.—Mrs. H. E. S.,  $\frac{1}{2}$ ..... 5 00  
Fredericksburgh—St. George's, for  
Oregon..... 50 00  
Lynchburgh—St. Paul's..... 51 00  
Madison Co.—Bloomfield Par.,  $\frac{1}{2}$ ..... 3 25  
Norfolk—J. E. A..... 10 00  
Orange—St. Thomas's  $\frac{1}{2}$ ..... 19 00  
Petersburgh—Grace Ch..... 45 00 223 25

### NORTH CAROLINA.

Leaksville—Mr. Nelson, \$2; Mr. Bur-  
ford, \$1; Rev. J. R. Lee, \$5... 8 00  
Plymouth—Grace Ch..... 13 45  
Raleigh—Christ Ch..... 40 00  
Wilmington—St. James's..... 101 42  
Washington—St. Luke's..... 1 00 163 87

### SOUTH CAROLINA.

Charleston—St. Michael's..... 35 13  
St. Paul's..... 73 22  
Do. for Indians..... 1 50  
St. Philip's, Bishop Kemper's ju-  
risdiction..... 25 00  
Do. Bishop Freeman's..... 26 00  
Do. Mon. Miss. Lec..... 9 38  
Clarendon—St. Mark's..... 52 50  
James's Island—St. James's..... 8 00  
Prince Frederick Parish..... 80 00  
Sumter District—W. Barrows, Esq. 25 00 334 88

### GEORGIA.

Columbus V.—Home Missions..... 20 00

### ALABAMA.

Mobile—Trinity..... 29 70  
Montgomery—St. John's..... 10 00 39 70

### MISSISSIPPI.

Natchez—Trinity..... 171 38

### OHIO.

Dayton—Rev. J. B. Britton, for Ore-  
gon..... 5 00  
Marietta—St. Luke's..... 6 00  
Cincinnati—Christ Ch., a member... 3 00  
Gambier—Dr. and Mrs. Patterson... 2 00 16 00

### MICHIGAN.

Adrian—Christ Ch..... 3 00  
Detroit—"Sigma,"..... 6 00 9 00

### MISSOURI.

St. Louis—St. John's..... 5 50  
St. Paul's..... 7 50 13 00

### LEGACIES.

Mrs. Frances Miller, late of Philadel-  
phia..... 600 00

Total.....\$3,153 86

(Total since June 15th, 1850, \$28,325 02.)

Foreign Acknowledgments—Correction.—Ohio, Cuyahoga Falls, St. John's, \$10, for (" of which from G. and T. Tuttle, 25 c.,") read \$2.



## FOREIGN.

## MISSIONARY CORRESPONDENCE.

THE journals from the China Mission in this number are very brief, for the pressing demands made upon the Mission leave little space for correspondence and journalizing. The few points referred to in the subjoined summary, are interesting :—the baptism of candidates,—the administration of the same rite to a child of converted parents,—the arrival of the Bishop of Victoria,—and the renewed evidence of the ill effects of overtaken strength. Happily, the Missionary Bishop will, we trust, soon hear that kind Providence is raising up helpers from home.

## China.

LETTER FROM REV. E. W. SYLE.

*Shanghai, 13th November, 1850.*

I MUST content myself with sending, in the form of a letter, a few extracts from my journal for the last two months. I did not send anything by the last mail, knowing the Bishop was writing, and being pressed by other occupations.

*September 14th.*—The little daughter of a blind woman—one of our candidates for baptism—was admitted by Mrs. Bridgman to her school.

*Sunday, Sept. 15th.*—Services at the Church well attended. During the interval many came to converse—a tea merchant from the interior, whose mind was full of Pantheism; a broken-down opium-smoker; a school teacher to read the Scriptures, and three youths from Nankin, who had just set out on their travels. Such visits are now become of constant occurrence, so that I need not repeat the mention of them. In the evening a company of Parsees came to the school-house.

*Sept. 18th.*—Miss Jones being too sick to teach this morning, I took her place in the school-room.

*Sept. 19th, 20th, 21st.*—Miss Jones still sick,

*Sept. 22d, Sunday.*—Usual services. Several Romanists came; among them an intelligent young man from *Soo-chow*, who told me many strange things about Romish proceedings there.

*Sept. 24th.*—Chill and fever, so that I could not accompany the Bishop, who went to the Church for the purpose of examining several candidates for baptism; thus is our experience diversified.

*Sept. 27th.*—During the past week, occupied with the school in the forenoon. Miss Jones is a little better, but extremely weak. Letter from Mr. Irving received to-day, making mention of Miss Fay's appointment. An-

other proof of Divine goodness in blending alleviations with our troubles, and truly we were in need of comfort! for now are we realizing the evils of which the premonitions have been given so long ago, and with so great certainty.

*Sunday, Sept. 29th.*—Both schools and all our Mission company (with one exception) were present in the Church to-day, at the baptism of four from among the candidates who have been receiving regular instruction. I administered the rite, and the Bishop (though feeling very sick) preached; not however venturing to ascend the pulpit, but speaking from the reading-desk. A solemn day to me, for it brought back strongly the memory of our dear Brother Spalding: three of those baptized had received instruction from him.

*October 4th.*—Monthly examination of the school—progress encouraging.

*Oct. 7th.*—Our good Christian friend, Mr. Olyphant, of New-York, being here, I conducted him and Rev. J. K. Wight, of the Presbyterian Board's Mission, to look at a building-lot in the city. The Monthly Missionary Meeting was held at our school-house in the evening—full attendance.

*Oct. 12th.*—The past week occupied with the usual routine, the pressure of which is very burdensome, and but for Miss Tenney's timely arrival and valuable assistance, would prove intolerable. Miss Jones and the Bishop, both of them still very far from well.

*Sunday, Oct. 13th.*—A dear little Chinese girl, scarcely three months old, daughter of our young man, *Chung-chan*, was baptized this morning—the first who may be considered as "born in the Church" here. My own little boy, Walter Meade, baptized at the same time.

*Oct. 14th.*—Miss Jones joined a little party consisting of Dr. and Mrs. Medhurst and others, who are going to "the Hills," (so called,) hoping to recruit their strength by change of air and scene for a few days.

*Oct. 15th.*—The Bishop of Victoria arrived yesterday in the "*Reynard*," a British screw war-steamer. I met his lordship to-day, and found him much altered since the time I had seen him at Chusan in 1845.

*Oct. 19th.*—Miss Jones has returned, apparently much benefited.

*Sunday, Oct. 20th.*—Very few attended the services at the Church to-day.

*Oct. 21st.*—A young Englishman, who came up with the Bishop of Victoria, (Mr. Summers—the same who gave occasion to that affair at Macao, because he would not take off his hat to a Romish procession,) has been temporarily engaged by our Bishop to instruct in our school during the hours allotted to the English studies. This will be a great relief.

*Oct. 22d.*—All the Episcopal Missionaries met the Bishop of Victoria at dinner to-day at Bishop Boone's.

*Oct. 23d.*—Transferred to Mr. Summers my part of the charge of the school-boys, all except the head class, the instruction of which I retain until the Bishop shall be at liberty to take charge of them himself; then I shall be free to return again to my more appropriate duties at the Church, and amongst the people in the city.

*Sunday, Oct. 27th.*—A very interesting day altogether—good attendance at both services. A most extraordinary case of application for instruction—quite a well-looking young man, who professed to be troubled in his conscience, because, during the famine last year, he had negotiated the purchase and sale of many children! He said he did not want any money or employment from us; in which respect his application was unlike most of those which are made to us. But how was he supported? His mother is the keeper of a house of ill repute, and he acts as a servant to her!



*Oct. 30th.*—Although I have no time to spare, and no skill in surgery, yet some of the poor people about us suffer so much from sores, which only need a little dressing every day, and come to us with so much confidence in our good will and ability to help them, that I cannot altogether refuse; consequently I have four or five cases on my hands.

*Sunday, November 3d.*—After my nine o'clock service at Christ Church, I indulged myself by attending service at Trinity, where the Bishop of Victoria preached and administered the Communion. Chinese service at three o'clock, well attended. This is the best hour of the day, though I think a service *at night* would bring large numbers to listen.

*Nov. 4th.*—The Monthly Missionary Meeting was held at Mr. Hobson's, and was conducted by the Bishop of Victoria—attendance very general.

*Nov. 9th.*—The "Reynard," with the Bishop of Victoria on board, left Shanghai for Ningpo.

*Sunday, Nov. 10th.*—Communion at school chapel in the morning. Afternoon congregation at the Church more than usually large and attentive. Surely we shall see a large in-gathering soon!

*Nov. 11th.*—Miss Jones continuing to suffer from extreme weakness, has again gone to the Hills in company with Mr. and Mrs. Hobson.

*Nov. 12th.*—The number of applicants for baptism is increasing.

You have above, Reverend and Dear Sir, an extremely meagre outline of what has occurred amongst us; and one reason why it is so meagre is, that the cases which come before us, and the occupations in which we are engaged, are so full of interest, that any attempt to write them out fully would be futile; it would take all of one person's time. The compositions of our head-class boys, and the daily conversations I have with them over our history lessons, would make a volume, and that none of the least interesting, I can assure you. Four adult and one infant baptisms to encourage us, and two suspensions to distress our hearts. Miss Jones quite sick, but the Bishop better, and I myself quite recovered from the slight attacks of the fever and ague.

## Africa.

JOURNAL OF THE REV. J. RAMBO.—CAPE PALMAS.

ARRIVAL OF MR. HENING AT THE STATION OF MR. RAMBO.

(Continued.)

*June 12th, 1850.*—To-day Rev. Mr. Hening and Mrs. Hening joined me at this (Fair Haven) station, after an absence of some ten weeks, on account of ill health. They have been staying at Cape Palmas, near the physician. Through the goodness of God, Mr. Hening's health seems well established again; Mrs. Hening still delicate. I rejoice to see them back again, to aid and cheer me in this arduous work. Mr. Hening will, as before, share my labours.

*Sunday, June 16th.*—Mr. Hening preached to a good congregation in the morning. I attended the Sunday School in the afternoon, and preached at night in the school-house.

*June 24th.*—The examination of the Fair Haven schools took place to-day in the afternoon. Went to meet the "brig Smithfield," which anchor-

ed last evening in Cape Palmas harbour. My object is to meet my brethren to transact business, and forward letters home.

*June 25th.*—Met Rev. Mr. Walker, of the Gaboon, who is a Missionary of the American Board, and is returning home on a visit. His accounts of the Mission at Gaboon were encouraging. The wife of one of the Presbyterian Missionaries who came out last winter, died soon after reaching the Gaboon.

#### SCHOOL EXAMINATIONS AND MISSIONARY EXCURSIONS.

*June 26th.*—Attended the examination of the High School, and Female Primary School, at Mount Vaughan. The examinations were creditable to both scholars and teachers. Some of the pupils of the High School seem to be very promising. Five of the six boarders are professors of religion. These, with several colonists who study privately with us, will, we hope, soon render (as indeed some do now) most efficient service as teachers in the Mission.

In the evening exhibited the Magic Lantern in the Chapel to a crowded audience of children and youth. When catechised, they answered promptly and correctly, much to the gratification of the lecturer and teachers.

*June 28th.*—Attended the Quarterly Examination of the Cavalla Schools. It passed very well, especially that of the Female School. There had evidently been great improvement under its new directress. It had formerly been under the superintendence of a male (native) teacher.

*Sunday, June 30th.*—Preached in Wotte and Kobla, river towns, and taught and catechised the children. Owing to a late palaver, some of the citizens had to leave, and take refuge in a neighbouring tribe. The houses of these had been either in part or wholly demolished. The difficulty is likely soon to be settled amicably. Was almost overcome by the ride and duties of the day, as I was somewhat feverish when I left Cavalla. The errand was the Lord's, and I could not resist the pleasure such a trip and such services afford me. Much better in the evening, thank God.

*July 3d.*—Left Cavalla for Fair Haven. Procured new hammock-bearers at Cape Palmas. After crossing the Hoffman River, and proceeding up the beach one mile, two of the bearers complained of my being heavy, and suddenly left me with one boy only; and the consequence was, I walked five miles through sand to Rocktown, where I procured a full set, (which I could not do at the Cape,) and the remaining four miles were soon travelled. I reached my home not a little fatigued, and somewhat feverish.

#### A RUMOURED MURDER.—SICKNESS OF MRS. HENING.—A SPECIMEN OF HEATHENISM.

*July 6th.*—In my visit to town this afternoon, endeavoured to ascertain the truth of general rumor in the colony and other places, that these (the Fishtown people) have within a few weeks murdered and robbed some Fishmen as they were returning home (to the windward) with their money lately made by fishing. Several men were said to have been in the canoes, and all killed. As these Fishmen's countrymen had a short time before killed two Kroomen of this place, just from sea, and took their money, these, doubtless, if guilty, would justify themselves in this way; for the spirit of retaliation is found in every bosom among these poor heathen. When I questioned individuals, all assumed ignorance; no one had even heard of any rumors. This is but human nature. As no one of the Fishmen probably survived, (if true,) none but the murderers are acquainted with all the circumstances.

*Sunday, July 7th.*—About one hundred persons in the Chapel in the morning. At 12, M., administered the Communion to Mrs. Hening, who



was very ill. Her physician having decided that it was necessary that she be removed ten miles to Cape Palmas, where she would be constantly under his superintendence, though very much debilitated, was removed without great fatigue to his residence in the afternoon.

At half past two o'clock, P. M., administered the communion to members of this station, and catechised the schools in the evening.

*Thursday, July 11th.*—Delivered the Monthly Missionary Lecture this evening. Text: "What hath God wrought."

*July 13th.*—In my visit to the town this afternoon, I called as usual on my blind friend, Puah, who is a constant worshipper in the Chapel on Sunday mornings. He has but one wife, and his two or three children are grown. He sat upon a mat near the fire, and a sick son near him, and his wife was busy about culinary affairs. The narrow hovel was the only one he owns, and it is quite time-honoured; it is almost ready to fall to pieces. I asked why his neighbours did not join and put up a new and comfortable house for him? He said he dare not propose it, because, instead of waiting on him, they would in all probability take him and give him sassa-wood for his presumption. They would answer him: "You be an old blind man; you can't help us in return; why then do you ask for our assistance?" Such are the tender mercies of these cruel heathen. He said his sons intended soon to make the hut comfortable for him; I hope it may be so. Children are often as unkind to afflicted and helpless parents as the most indifferent neighbours.

Though the natural world is all darkness to him, I trust the eyes of his understanding are being enlightened, for he apparently hears the Word gladly, as he seemed to do on this occasion, as the doctrines of the Cross were unfolded to him and his family.

One of my pious school-boys gladly performs the part every Sunday morning, of a leader of this poor blind man to the Sanctuary of the Lord.

#### EXCURSIONS.—AN AFFLICTED HEATHEN.

*Sunday, July 14th.*—From eighty to ninety persons in Chapel this morning. The people generally on their rice farms gathering the harvest. One hundred children were in the Male School this afternoon in the Chapel. Three-fourths of them were from the villages. Lectured in the School-house in the evening.

*July 20th.*—In the afternoon walked three-fourths of a mile to the nearest rice farms, and found their owners busy cutting one head at a time with small knives—rather a tedious process compared with the despatch of American harvestmen. The grain is well filled, and all have begun to rejoice at the bountiful return of their labour. Many attended the Annual Thanksgiving Service last year; I trust *all* will be present this year.

Also visited the villages to invite the people to attend the Chapel on the following Lord's-day. Had a long talk with an intelligent, but greatly afflicted Krooman. His name is Dr. Freeman. A few days ago two of his three wives died suddenly, and within two hours of each other. His head had been shaved, (as is the custom of the bereaved,) and he bore in his face the marks of deep sorrow. He seemed glad to see me.

This afternoon seemed much like one in the pleasantest part of October in America. The searching salt winds (from the sea) had strewed the ground with the leaves of the wide-spread india-rubber tree under which we had seated ourselves.

The appearance and state of mind of this stricken heathen deeply interested me. We sat and conversed together for some time. I asked him if he

thought any person had poisoned his deceased wives? "No, no!" said he; "God has taken them from the world, and he does all things well. I must not complain. I will try to take the affliction patiently." He spoke with a trembling voice, indicating feeling.

His wives had gone, and he was serious, and I hoped at this time to do him good; and I asked him if he did not consider the death of his wives was a loud call to him to be also ready? He said it was. He said seriously, "It is my duty to turn to God; to pray to him daily; to thank Him at night for the mercies and blessings of the day; in the morning, for His protection during the night. When I sit down to my meals I must ask His blessing upon them; and when I rise up I must thank Him that I have been permitted to enjoy the bounties of His hand." I urged him to attend to these duties regularly, and by no means to neglect them. He assured me that he would try to do as I requested him, and that upon the following day he would attend the Chapel.

*July 25th.*—Was called upon by the serious doctor, and accompanied him to see his father, who seemed to be at the point of death. The old heathen listened to my counsel about his soul; but, alas, he had made no preparation for death. When I asked him, he said "*he was afraid to die*;" he wished to live, though, owing to a peculiar disease, his life must latterly have been a very suffering one. He died that evening.

#### MISSIONARY LIFE.—A WEDDING.—A CASE OF DISCIPLINE.—A RESCUE.

*July 30th.*—Took boat for Cape Palmas, and preached in the School-house there to a good congregation of colonists.

*July 31st.*—Lectured in the evening to children at Mount Vaughan, having preached in a native town at Cape Palmas in the morning.

*Sunday, August 4th.*—Preached to a small congregation in the Chapel in the morning. Administered the Communion. Owing to recent open sin on the part of some of the members, they were on this occasion excluded from participating in this holy sacrament. Catechised the scholars in the evening.

*Aug. 6th.*—Preached in Rocktown and Middletown, each once, to fair congregations.

*Aug. 8th.*—Married Benjamin W. Dorr to Amelia Griswold, both belonging to this station.

*Sunday, Aug. 11th.*—Having two days ago come to Cavalla, I preached here this morning to a good congregation. Afternoon, conducted and lectured to the Male Sunday School. Preached at night in the School-house.

*Aug. 15th.*—Having two days since returned to Fair Haven, to-day investigated the case of a communicant, who, in my absence, was charged by his fellows with, some time since, having been guilty of a disgraceful, un-Christian act, and has for months hid it and continued to commune. He was found guilty of the charge, and dismissed from all duties in the Mission.

Alas! The shades are dark now: may succeeding lights be correspondingly bright! Man cannot understand why these reverses are sent, but God can cause even the wrath of man to praise Him.

Freeman called last evening. Seems as serious and as willing a hearer as ever. But he is still undecided as to whether he can now leave the heathen town, give up for ever all heathen notions, and come and live in our little community, to serve God, his best friend, forever.

*Aug. 16th.*—This morning, at seven o'clock, one of the school-boys came



into my study, and informed me that the sedibo had taken a man out to the common near by, in order to administer to him *gidu*. Without hesitation I repaired to the spot. The prisoner was there, and some twenty or thirty persons besides. The executioners had not arrived. As some preparations were yet to be made, I returned home, and after family prayers, repaired a second time to the scene of execution. Hyano, the Governor, had just finished his harangue in behalf of the condemned. The crowd had increased to at least two hundred persons. The prisoner was seated beside a fire in the midst of the assembly, nearly all of whom were seated on the ground.

As soon as Hyano had finished, I advanced towards the prisoner, remarking, as I went, that as I had never before had an opportunity of asking them to release a person in like circumstances with him, and he was my friend, they must therefore let me take this man to my home.

"Take him," said one of the soldiers, "*he is yours.*" I took hold of his hand, and led him forth to the Mission-house, amidst the shouts and applause of his family and friends, most of whom followed us.

In less than half an hour the innocence or guilt of the prisoner would have been tested by the poison us draught, perhaps, though not certain. The poor man seemed grateful to me for his release.

This is the third or fourth person who has been rescued from passing this trying ordeal at this place during the past year. All had been accused of witchcraft, as was the case with the man released to-day. My blind friend's (Pual's) son has died within two days, and the person accused was his neighbour.

This afternoon, the sedibo, who at my request delivered up the man accused of witchcraft this morning, came to me demanding *pay*, because they granted my request. I asked them if they had not given him up willingly? They replied they had. I then asked, why they should demand pay? I had not promised to pay for his release, nor ought they to expect it. They retired satisfied that I was right, and acknowledged that they ought not to ask for remuneration.

Several other persons were taken out to the common for the same purpose during the day—but none were subjected to the ordeal. It is quite probable some of them will yet either voluntarily drink the poison, or have it administered to them by the sedibo. There can be no greater stigma upon the character of these poor creatures, according to their judgment, than to be branded with the epithet of *wizard* or *witch*. The accused, therefore, are generally anxious to have the matter tested, and set at rest.

Aug. 17th.—The father and principal wife of the man yesterday rescued from drinking sassa-wood, came to-day to thank me for my kindness (as they said) in saving their relative from passing the dread ordeal.

Afternoon visited blind Pual, and tried to impress his mind with the importance of preparing to die, for he must soon follow his son to the grave. Both he and the mother of the deceased youth, seemed to grieve much on account of his death. But, alas! their drooping spirits would not be buoyed up—for they are without the consolations of the grace of God—they have "no hope, and are without God in the world."

#### ARRIVAL FROM HOME.—MISSIONARY MEETINGS.

Aug. 26th.—The brig "*Lawder*" brought many letters from our native land, from dear friends, to cheer us in our work.

Sept. 2d.—Took part in the Missionary meeting at Cape Palmas.—Lectured on the "*Spiritual Results of Christian Missions.*" Rev. Mr. Payne followed with appropriate remarks.

*Sept. 3d.*—Bade adieu to Dr. Ford, who is on his way to the Gaboon, to join the Mission of the American Board. Our acquaintance and intercourse were short, but pleasant.

*Sept. 5th.*—Held the monthly Missionary meeting at this station. After a short lecture by myself, G. T. Bedell (a native convert) delivered an appropriate address.

*Sunday, Sept. 8th.*—Congregations as usual. The Communion was administered in the afternoon, and the Sunday schools catechised in the evening.

*Sept. 9th.*—Visited Middletown and Rocktown, and preached in each once. The congregations quite large and attentive. Have heard, that several of the persons recently accused of witchcraft, have drank sassa-wood, and died. One took it voluntarily.

## MISCELLANEOUS.

### Missionary Labours in the Lewchew Islands.

LETTER FROM B. J. BETTELHEIM, M. D., TO REV. P. PARKER, M. D., DATED NAPA, SEPTEMBER, 1849.

(Continued from page 141.)

THE inquiry has been made by some of our readers, “who is Dr. Bettelheim, and with what Missionary Society is he connected?”

We have no very precise information to give in reply. He is only known to us as a converted Israelite, an eccentric, but pious and zealous man, in whose efforts our Missionaries in China have taken a lively interest, and who is endeavouring to establish himself in the islands, so well known from the reports of a British Naval Commander, Captain Basil Hall. It is our impression that he has been connected with the London Missionary Society, but whether he remains so or not, we cannot say.

I beg you to forgive this digression, and kindly to forbear with me. It may after all be no digression, in view of the Missionary interest at large, though no doubt it is so from my report. But I am glad to have thus unintentionally proved that I am able to forget my own trials, whenever an opportunity offers to speak for Missions. Tears have often moistened my eyes while writing the above lines, partly sorrowing, I hope after a godly manner, for the delinquencies attaching to the Church even in her Missionary enterprises, and partly moved by heavenly joy, when the whole tenor of the divine scheme of salvation, beaming from the page of Revelation, flashed upon my mind, and told me, “Refrain thy voice from weeping and thine eyes from tears, for there is hope in the end, that thy brethren will come out from their borders, and push their way to the ends of the earth.” As for me, I have not hastened from being a pastor at home to follow after the Lord in a land that is not known, neither have I desired the woful days we pass in Lewchew.

Repeated consideration respecting my duty to God, and examination of his plan of evangelizing the world, have confirmed me in the view, that to break up new ground is most consonant with the wide-reaching aim of the



Gospel ; and I am thankful to say, that though nearly four years of great hardship have passed over me since I left England, I feel myself like Caleb—that as my strength was then, even so is my strength now. I mean strength of purpose in the Lord to persevere in the aggressive system. Just in proportion to the little ground which has been gained, do I feel my zeal awakened to new efforts for continuing the attack, only praying for grace that this zeal may not degenerate into obstinacy, become the tool of wounded pride, nor use unlawful weapons. When I feel sure against such drawbacks of the natural old man, then am I strong when I am weak. It is in the spirit of this discipline that I waged, and do wage, the warfare of faith in Lewchew. It is like an onset of cavalry upon a strong square of infantry ; but it has its blessed trophies, and its sustaining encouragements also. I can exclaim, “ By thee have I run through a troop, and by my God have I leaped over a wall ; thou hast also given me the shield of thy salvation, and thy gentleness has made me great.”

How I felt the first time I found myself within a Lewchewan house can be better imagined than described ; but as I had counted the cost beforehand, and was prepared even for a “ Get thee behind me ! Get thee hence ! ” or something still more forcible than words, nothing new could well befall me. I was little moved with the cries of the women, or frightened at the screams of the children, but seated myself in the first room I could get access to. You will perhaps ask in surprise, at the outset, how I could gain access into houses, whose doors a well trained body of spies would certainly take the precaution to have shut ? The answer is simple. I did not enter by the door, at least in most cases, for I could not, but found my way in through the deep gaps in dilapidated back walls. I might say, I have done some service to the masons in this way, and perhaps to the owners too, for by and by the former got more work, and the latter got their walls repaired ; this whole practice of getting in through such an opening at the back, at first considered here no more irregular than it would be in villages at home to get over a fence or a hedge, came by and by into disuse, to the great annoyance of the children and the youth who are capital jumpers, and feel as much at home on the top of the roofs as a cat does. At present the spies alone are entitled to this privilege ; they appear and disappear like ghosts on the stage, the magic consisting in the easy removal of the straw sandals, and the adaptation of their exercised naked feet to all the inequalities that this rocky coral shore affords. One would often be tempted to think they can pass through walls, so sudden is their disappearance and reappearance. More than once, when congratulating myself on a short interval of the free use of my limbs, have I been undeceived by perceiving the spies on the roofs looking down upon me. The masons have likewise to thank me for jobs of work they had on low walls, over which I addressed the people in the yards, when as yet I had not courage enough to enter ; and several of such walls I could point out, which have been raised two or three feet.

By manœuvring to get out of the track of the spies, or turning quite suddenly in an unusual direction, I have always the choice of a few open doors. A strong gale overthrows a Lewchewan wall almost as easily as it does the sliding paper doors and partitions inside the houses ; and a long rain is sure to wash open some new entrance, by carrying away the dust and movable filth stuffed between the stones, so that one can pass and repass for several weeks over the traces left behind by a typhoon before the many fresh thoroughfares are stopped up again. Besides, the greater part of the houses

I visit, at least at present, are of the poorest sort—huts and hovels, sometimes accessible on all sides, or standing in a yard formed by a few bamboos sparingly planted around them; if they have a door at all, it consists usually of a few bamboo branches knotted together with straw strings, a loop of the same material being all the fastening required, and as easily untied by me as by any one else who has to enter. So much for the mode by which I gained admission into the houses.

Their furniture and domestic arrangements are all in the Chinese style. As is the mother, so is the daughter; and I might add, as a cage is full of birds, so are their houses full of deceit, of charms and scraps, and other emblems of idolatry and belly-worship; such as cups, trays, tea-holders, and chopsticks in abundance, and constantly in use. When you go from house to house, you would suppose the population were constantly at meals, especially the higher classes, whom I meet always either at their breakfast, lunch, dinner, or supper. No wonder they are great of flesh and slow bellies, pacing along with measured dignity like idlers, whose only business is to watch their gait and looks before the multitude, accustomed to measure grandeur by such and like outward farces. As neither tables nor chairs are used, the written, and sometimes painted ornaments on the walls are very conspicuous; but most so is the god's corner, where the ancestral tablet is set up, either open or enshrined, and provisioned with a stock of sacrifices, varying according to the wealth of the householder. What the prophets of old said of degenerate Israel, applies fully to them: "These men have set up their idols in their belly, and put the stumbling-block of their iniquity before their face." Nothing can be more revolting, more abominable than this constant display of idols and eatables, while you have to tell them of a God who is a Spirit, and whose kingdom is not meat and drink.

In the beginning of my visits to the dwellings, I rather selected the respectable part of the population, and met with astonishing good reception. After the first surprise and confusion, occasioned by my sudden appearance, was over, one or other of the family, and sometimes even the master, kept me company, and was sure to hear the message of salvation, as I was watching my time, and gave my visits a professional turn as soon as I could. But invariably the second or third visit to the same house found matters altered. In some instances, I was plainly forbidden the house. In some, all the inmates ran off. In others, the master told me, if I had any compassion upon them, I would not expose them to the dangers they ran in letting me enter their doors. Not very long ago, in three instances, I had hairbreadth escapes from a good beating; on one occasion the stick being already lifted up for a blow, and arrested only by another person seizing the hand of the infuriated old Confucian fool, whose language was, "prophesy not in the name of the Lord, lest thou die by our hand." Nothing of the sort threatened me when I began these visits, and these methods of opposition have been gradually ripened under the fostering care of the enemy. The people, if left to themselves, are too indolent for any act of unkindness that requires exertion, and would never dare to withhold from another the common marks of respect, universal in this land even between peasants, unless they were commanded to do so.

Formerly, there was at least some appearance of regard paid me by the spies. They contented themselves to hint, to hiss, to beckon, or to vociferate unseen by me, placing themselves in a back or side ground. Now, all is done in my very face and eyes. Whole troops of these wretched hirelings, swelled by a levy, as I suppose, from the neighbourhoods I suc-

cessively cross, march in files before and behind me, like soldiers; every side lane being guarded on both openings, and their shooting and hooting almost deafening. Thus my heritage is unto me as a lion in the forest, it roareth out against me; but shall I therefore hate them? No. I only abominate the government, which brought about such a state of things all the while its officers made, and still make, professions of goodwill and friendly offices, whenever a ship calls in. I do not suppose, that with all this drilling and manœuvring around me, the rulers would dare to order an *open* assault, or hazard our lives. This display of physical force is no doubt partly intended to provoke me to some overt act of revenge, and warrant thereby what they might further have in view to do with us; partly it may be a measure of intimidation to keep us locked up at home, seeing what reception we meet with out of doors, and partly that they might degrade us before the nation, and show they have as much power over us as over the peasant, and that there is none who bemoaneth or hath pity upon us. But they have forgotten that I am a Missionary, a soldier that beareth hardship, and to whom life is not more dear than the end for which it is to be endured. I have set my face like a flint against their assaults; I know they shall not prevail against me, for the Lord is with me to save me and keep me. I fear nothing but myself. A single moment of forgetfulness, the least act of rashness, might cut the thread on which our lives hang; but it is my prayer and hope that the Lord will perfect me in humility and self-abasement, so that nothing shall be able to offend me that does not offend him, and then I may safely leave the requital of my wrongs to him.

Among other measures contrived to make my visits disagreeable to myself as well as my hosts, one was that the latter were to plead deafness and dumbness, and as soon as I came in sight, they were to motion with the hand, by pointing to their mouth and ears, and shaking the head in the negative. It would be amusing, but out of place here, to tell you how I surprised some of these mimic fools into a sudden cure, but this device shows you that no method is left untried to prevent the introduction of the Gospel, especially into houses of the better sort. Still here and there I have found, and to my surprise still find, at least an ear to hear; and the rest I leave cheerfully with Him, who promised that his word shall accomplish that which he pleases, and prosper in the thing whereto he sends it. I greatly long and pray for a companion in these rare trials, for though I fear not the reproach of man, nor am afraid of their revilings, I am afraid of their lying falsehoods; and it is but common prudence to wish for a witness, where both parties are full of distrust, and a breach is impending every moment.

The *kung-iwan*, or public office at Napa, is a building which serves for public business and for a school. I visited it regularly for eighteen months, meeting there from five to thirty, and even as many as fifty persons, when I happened to surprise them at official meetings. Sometimes, if the leaders were inimically disposed, a hint from them sufficed, and the whole congregation jumped out of the windows, or over the wall into the neighbouring houses. But usually I have been, and am still pretty well received, only that at present I cannot get out one single answer from them to my questions. In this office, for several months, I had a few books hung upon a nail, which I always found on the spot on my arrival; in a similar way, I held some maps there stuck up on the wall. Gradually all this was discontinued, as none would produce either books or maps when I asked for them a second time. I likewise regularly visited the public office at Tumai (the



village in which the French Missionaries resided) for nearly a year, meeting there very many children. I continued my visits to this place for a long time, even after I had found none there beside the two guards. The *kung-kwan* at Napa, being near at hand, has still my attention, though less regularly; I usually find there the same company, and they have heard enough to know better. My time is certainly better spent among the peasants and workmen, than among the class of literati, who are all fed on the sweat and labour of the enslaved common people—a class, whose members, unlike their fellows in China, are here never allowed to raise themselves to stations of power.

Among the poor, especially in very filthy neighborhoods, where, according to Confucian etiquette, I am sure even their cynic, *Liu-hia Hwui* might have hesitated to venture,\* I have somewhat more freedom, provided it be not at, or near the harbour, where I have always met with the most determined opposition. Need I say to him who knows that God has chosen the poor, the weak, yea, even the foolish and base things of the world, that Missionary visits to the most degraded class of fellow-men are the most sought after and welcome, inasmuch as they have the mercy of the Scriptures plainly on their side. And though I would despair to bring any aid merely human to bear upon such a destitute, brutalized mass as our poor are, I cannot for a moment doubt divine things must have their promised effect on them. If the dry bones of Ezekiel's valley began to live, and the stones by Jordan's shores are said to quicken into children of Abraham, the hand of God is surely not too short to reach and remedy Lewchewan abjects. Yet even among these outcasts of humanity the unseen enemy of the soul has his usual stronghold; and the general rule of espionage, though occasionally slackened, is still so *visibly* interfering, that I have little to boast, and much to be humbled for, even among the humble.

At the beginning of the present year our troubles multiplied thick upon us; these two things befell us, famine and beating. Our appointed purveyors for some time supplied us with the worst articles possible, so that we were obliged to refuse payment, and, of course, refuse all acceptance of food through them. On one occasion, I succeeded in getting a man with a horse-load of potatoes into the house—no mean proof that the natives have neither enmity against us, nor desire to know of any law prohibiting dealings with foreigners. The step was taken so suddenly on my part, and so early in the morning, that I had my man in the lane leading up to our house, before the spies were on the alert. A tremendous hooting drove off the man as soon as he came in, but being so near, I led the horse up to the door myself. However, on going out for other purchases, we met with a frightful accident. I had a servant with me at the time, and after selecting and laying down a good price for a piece of meat, ordered him to take it home. But on hearing the spies cry out and order the rabble to run after and tear it away from him, I took the meat into my own hand, and twice succeeded in dissuading them from attacking me, but

\* *Liu-hia Hwui* was one of the seventy-two worthies, who were disciples, and many of them contemporaries of Confucius. His family name was Chen, and his name *Hwui*; he received the title of *Liu-hia*, or Under the Willow, from the place where he ruled. He belonged to the same country and age as Confucius, and enjoyed the confidence of his sovereign. He was very strict in his observance of the forms of etiquette, and is chiefly known for his not noticing a young girl of eight or ten years of age, who was once seated in his lap by a relative. He is also styled *Chi-ching* the Just, from his regard to equity and veracity.

they were repeatedly urged on, so that I took to my heels. Through a whole long street they pursued, and finally overtook, and tore away from me this purchase made in a way, for which we have established several precedents in the markets, where no opposition had been attempted, neither towards myself nor Mrs. B., whenever we laid down silver coin for the articles we took from a stall. This public attack and disgraceful defeat frightened us greatly, and certainly there was much ground for it, considering the effect such scenes have on the mass of this population.

In this trying juncture of circumstances, we heard of an English bark being wrecked off Kumisan, whose captain had been brought hither by two American whalers to solicit a junk in order to take off his cargo, and wait until some ship put in, the whalers not being able to give him any other succor. It would take me too much time to spare, in this already long paper, were I to detail all the treachery with which this "hospitable" government met our application. Captain Clark had to find his way in the whalers to Shanghai, from whence H. M. S. *Mariner* was ordered over to the assistance of the wreck. A letter intrusted to the whalers, in which we begged succor from the nearest British authority, thus reached our consul at Shanghai, and though when the *Mariner* was here, I was not told she had been sent further than to Kumisan, I still incline to think the urgent note I addressed to the captain of any ship that might arrive at Kumisan, and which the officers here were over glad to take thither and keep in readiness, was not of itself sufficient to bring a man of war seventy miles off its track. I am therefore grateful for any hint Mr. Alcock felt himself permitted officially to give for extending us so opportune a relief.

This government, persuaded that I had now had enough of Lewchewan hospitality, sent message after message to learn if the ship could be induced to come hither, supposing that I would avail myself of the opportunity. To make still more sure, on my advice, they prepared and kept ready a letter at Kumisan, in case the ship would or could not put in here, to be sent to the governor of Hongkong. They hesitated long before they ventured on such a step, which they plainly saw assumed a political character, and upon which ground I found it all the more palatable; for I thought it a good piece of diplomacy to bring about an overture from a Japanese government to English officials, however trifling the motive might be.

Our situation was such that I felt fully justified in appealing to the English government for protection; but being persuaded that a Missionary's prayer would likely be quite disregarded, I tried to give it as much weight as I could. Since the government here with pleasure became my secretary, I confess I expected that some step or other would be taken by the English government, if not for us, at least for themselves. The way was open, the passage from Hongkong or Shanghai to Napa takes from four to six days, and for so long a time, it seemed to me an English ship might absent itself, and no doubt often does so for naval exercise. So cheap and easy an opening for diplomatic relations with Japan, who knows when it will offer again? Government here saw eye to eye with me. I told them, that though I had often written on the difficulties I meet, none will easily believe, that the rulers of a country, which has obtained such renown for hospitality, should be in earnest in opposing the residence among them of a family which brings them advantage, and never can do them any harm. I further told them, that I was sent by a public body, very much interested in the welfare of Lewchew, and that I can by no means return without first hearing from them on the subject. Moreover, I am here so placed, that I

cannot call a ship over here when I like ; it must be sent, or come of itself ; and as the English government, in cases when no other can be got, will always feel it their duty to succor a subject by a ship of war when near, it is quite likely, if the authorities in Lewchew bring the case strongly and clearly enough before our government, that we would obtain a ship to take us off.

I have been the more particular in giving you the secret springs of this transaction, for I am persuaded that evil-minded persons will avail themselves of the dispatch written by the Lewchewan authorities to our governor, to prove more conclusively that I assumed an official character. At the same time, I confess I promised myself direct relief from any issue the matter might take ; and some hopes indirectly, since the government here would now be persuaded I was ready to leave if recalled. What they actually wrote to governor Bouham I know not ; but they told me it was in all respects parallel to the following dispatch, addressed to the captain of the *Mariner*.

“ A prepared petition. Shang Tingchú, the superintendent of affairs and great minister, (now the Regent,) and Ma Liangtsai, the treasurer (or governor) of the department of Chungshan in the kingdom of Lewchew, hereby beg you to take pity on us, and receive Bettelheim on board and carry him home, in order to do a favour to this little land.

“ You plainly see that this kingdom is exceedingly small, its productions scanty, its people destitute, so that we are unable to have relations with other countries in a suitable manner ; and therefore when their people or officers come ashore here to live, they do what the laws of the land prohibit. Yet Englishmen and Frenchmen have come here loitering about, and in order to provide them with things necessary during several years, both officers and people have been obliged to come at all hours, in order either to oversee or to work for them ; the one to disburse from the public stores, the other to labour for the daily use of these men—all which has been very distressing, impoverishing, and irksome. The Frenchmen went away last year about the seventh month in a ship of their own country which came in here ; but your countryman Bettelheim has delayed his stay here a long time, whereby poverty has been added to poverty, and the country is not able to stand it. Moreover, our country is out of the way in a corner of the ocean, and there are always mists upon the hills and exhalations arising, so that we fear the climate will not agree with them, and they will unhappily be liable to sickness. Besides requesting Bettelheim himself to embark and return home, as is proper, we humbly request and beg your Excellency to glance at the circumstances of the case, and take pity on us ; and when your noble ship is about to turn her head homeward to take the said Bettelheim on board, then not only will we ourselves be much obliged, but officers and people generally will implore blessings upon you. An urgent petition. March 9th, 1849.”

If anything is to be wondered at in this dispatch, it is how these astute and crafty Japanese officials can think that Englishmen are so stupid as to believe such nonsense and act upon it ; a cursory perusal would, I think, leave this impression upon the mind. But my conclusion is quite different. They are so cunning as to desire to pass for simpletons, in order thereby to throw us off our guard ; they stupidly try to ape the partridge's simplicity, supposing it will be taken for sincerity, or perhaps for a mistake. As



they well know the only ground on which to base a request for our removal is their *law* prohibiting residence to foreigners (more than which really the whole dispatch means nothing); so that, if you yield, they boast they know how to force their old law, unmitigated by any collateral plea, even upon nations like England and France. You may be assured that this is the drift of their diplomacy.

Except one question, raised at the conference, either by Captain Matheson of the *Mariner*, or by Mr. Robertson, the vice-consul at Shanghai, Whether they had any complaint to bring against me?—all went well. And even to this question, the hypocrites, in the full supposition that we were to leave, thought it becoming the joyful occasion to answer, by all rising and unitedly holding out their arms as if to embrace me. We met every argument they urged, some being sufficiently answered by a general laugh, and concluded by telling them plainly, we did not feel called upon to acknowledge a law by which a peaceable man was forbidden to reside in any country.

Their disappointment at this result was great, too unexpected to be concealed, and I took good care not to add my complaints to their already sufficiently bitter chagrin. I begged Captain Matheson not to produce the letter I had addressed to him recounting my grievances, and except a few trifling points orally mentioned, I thought the conference had better be broken up, which, as I was the interpreter, was easily done, though I saw they wished to prolong it.

How little advantage Christian nations can promise themselves to obtain from Japan, by yielding, temporizing, gentlemanly appeals, has already been many times shown; and how little, on a minor scale, we gained here by the intercessions of the *Mariner*, was soon seen; for a passage across the river in the public ferry-boat was refused me, as heretofore, and still more unmistakably in another plying at noon-day, which I received before March ended, while addressing a few people in the streets, at their open shop doors. On my repeated complaints, I got only a verbal message, that a boy, wishing to drive off some fowls, had missed the birds and struck the wall, from which the stone rebounded and hit me on the inside of the fore-arm, a place to which no missile taking such a ramble could possibly find its way, and still less retain force enough to inflict a considerable wound.

(To be concluded in our next.)

### Systematic Charity.

The subjoined communication from the American Tract Society may be interesting to our readers, as advocating the very system which the services of the Protestant Episcopal Church recognise, and which so many of our Bishops and Clergy have of late been enforcing.

And it is to be hoped also, that the perusal of these remarks may stimulate many to act at once upon that apostolic rule, "as I have given order to the churches of Galatia, even so do ye; upon the first day of the week let every one of you lay by him in store, as God hath prospered him."

‘The little Treatise referred to, entitled, “The Divine Law of Beneficence,” is most excellent; and may, with great advantage, be circulated by every parish minister. We are certain, that any clergyman who will place a copy in every pew in his church, will find himself, as well as the cause of Missions, benefitted thereby.

## SCRIPTURE SYSTEM OF BENEVOLENCE.

### WILL PASTORS AND OTHERS JOIN IN ITS ADOPTION?

The attention of many minds is now turned to this subject. Three able treatises, discussing the Scripture principles, called forth by a gentleman who believes he has found great benefits in practising them, have been published by the American Tract Society, and approved by pastors and leading men in the churches, of one of which, “The Divine Law of Beneficence,” about 30,000 have been circulated.

The author of this treatise, Rev. Parsons Cooke, has also prepared a Tract, giving a briefer view of the teachings of the Bible, and the example of Scripture worthies, from the ancient patriarchs and people of God to pentecostal days, and the instructions of Christ and the apostles; and showing that the Bible injunctions are practically combined, with divine wisdom, in the simple principles, that “*every one*” give, and give *statedly*, and “*as God prospers him.*” In receiving these simple principles as from above, there is great harmony; indeed, it is found that the most benevolent Christians have long been acting upon them. The desideratum now is, that they should be understood, received, and practised by all who bear the Christian name. As a means of diffusing intelligence on the subject, by a gift of the donor and a grant from the Society, 100 copies of this Tract, “Religion and Beneficence,” No. 535, will be furnished for a dollar, and of a four-page document, “Scripture Plan of Benevolence,” giving a still briefer view of the subject, 700 for a dollar, or at that rate, when 100 or more of either shall be ordered, before April 1, 1852, to the amount in all of 5,000,000 pages.

For the sake of harmony and mutual encouragement from united action, the Tracts named present, as comprising a brief expression of the system, the following pledge or purpose, which many pastors and prominent laymen connected with different denominations have adopted to be observed by each as long as he shall see fit, and in which they will be glad to be joined by those, who do not prefer regulating their charities by some other method:

“Believing that the Scripture system of benevolence requires every one statedly to ‘lay by him in store as God hath prospered him,’ I engage, on every Sabbath or at other stated periods, to set apart such a portion of what God shall give me as my judgment and conscience shall dictate; to be sacredly applied to charitable objects according to my sense of their respective claims.”

It will be observed, that this form gives no intimation *what proportion* any one will give, for this is left to each individual to determine with himself before God; nor does it indicate whether he will give on the Sabbath, or regulate his charities by other stated periods; nor in any sense imply that we, our children, and all we have, are not *wholly the Lord's*; or abridge our liberty to go beyond what we may have proposed. But it implies that the person signing it adopts a system of his own, perhaps known

only to himself and to God, by which he stately sets apart "as God prospers him.

There is in the system a simplicity, an adaptation to rich and poor, to men, women and children, which marks its divine original. One puts in a box, every Sabbath, what he devotes to charity. Another enters on a benevolent account what he stately gives. Another, who cannot command money, sets apart some product of industry. Another, looking to the future, makes a private record, that until he sees reason to change his system, he will devote to charity some portion edfined by himself, of the proceeds of his business and of what God shall commit to him, for every month, every quarter, or every year; supporting his family, and bearing all other expenses from the remaining portion not thus set apart for charity. Another, who adopts this last mentioned course, further resolves, that if his receipts shall exceed a certain amount, he will *enlarge the proportion* devoted to charity; and others still adopt the system, with other variations in the details which they judge best adapted to their own case.

Since attention has been called to this subject, the most interesting developments have been confidentially made by benevolent clergymen and laymen, of the benefits they have themselves derived from it; and no case is known of one conscientiously and perseveringly adopting the system, who does not regard it as fraught with blessings, and promising, if generally adopted, untold good to the donor's own soul, to the welfare of the churches and of a perishing world, and thus a revenue of praise to the great Redeemer.

Every pastor and every Christian is desired to give this subject the careful examination which its prominence in the Scriptures requires; to adopt this system if it seems to be divinely sanctioned; and then to secure its adoption as far as practicable by others. It will devolve on the pastor in every church or congregation, to make known and introduce the system; and when adopted, to assist in collecting the fruits of this charity, and directing the minds of the donors to proper channels of distribution, in such a way as shall seem in each case most to accord with providential claims.

We are gratified to be allowed to add some animating

#### TESTIMONIES TO THE SYSTEM.

An esteemed and devoted pastor says, "For many years it has been my delight, 'to lay by in store as God has prospered me.' I am sure it is good to do so, and I shall not only put my name to the pledge, but endeavor to encourage others to do the same. I shall shortly send an order for the documents."

A father in the Church says, "I subscribe my name to the pledge. Make what use of it you please, as approving the plan of benevolence proposed."

Another aged clergyman, whose charities have been widely diffused, states, that for fifty years he has acted on a written pledge, made by himself before God alone, and that when his means increased, he increased the proportion sacredly devoted to charity.

A distinguished civilian says, "I have for many years adopted the rule of setting apart a portion of income 'as the Lord has prospered me.' I



have felt that more than a tenth was my duty ; and I can testify to the blessed influence of the system. It enables us the better to discriminate between the various objects ; to discover how far we have denied ourselves for Christ and a perishing world ; and benevolence thus becomes interwoven with our Christian principles, our high and sacred duties."

Another civilian says, "The system has my cordial assent. The pledge I like, and have adopted. The tracts and essays upon the subject I hope may have a wide circulation."

A distinguished citizen says of the system of "laying by in store on the first day of the week, as God has blessed us," "I have practised it for several years, and found a blessing in it. It is God's own plan, and therefore better than any other. So every one will find it, who will but try. It increases our charity fund many-fold, without our perceiving any diminution of capital or income ; and the fund thus set apart being consecrated to the Lord, we are able to distribute it without grudging, and with a more unbiassed judgment, as occasion arises. My name is at your service as one of the witnesses for God, that in *this* matter, as in all others, he is good."

An eminent clergyman says, in confidence, "I have for many years had a fixed system of devoting from one fifth to one quarter of my income to religious and charitable uses. I have laid out my plan at the beginning of each year, keeping a private account of all donations, and leaving nothing to mere accident or excited feeling at the moment. At the end of about thirty years, during which I have carried on this system, I find my property materially increased ; and I am surprised to find, on looking over my accounts, how many hundreds of dollars I have thus been permitted to contribute to the cause of benevolence."

A prosperous merchant says, "I have myself acted on this principle for many years ; and have some faith to believe, that spreading before the people the great principle of systematic giving, is to be a mighty instrument in the hands of God for the conversion of the world."

Another merchant, in large business, says, "I would not consent to proclaim my charities ; but cannot hesitate to unite with others in adopting the Scripture *system* of laying by in store, stately, as God prospers, irrespective of any immediate call."

An eminent jurist says, "Impressed as I am with the correctness, and great practical importance, of the three simple principles,—'the Scripture plan of benevolence'—that *every one* should give, and *at stated periods*, and *as God hath prospered him*, I cheerfully consent that you record my name as one who wishes to adopt the system and pledge proposed."

An officer of one of our benevolent societies says, "I give my deliberate and cordial adhesion to the plan of each one's 'laying by in store,' 'upon the first day of the week,' or 'at other stated periods,' 'as God has prospered,' for the purpose of creating a private fund for religious charities. It is the Scripture plan in its perfectly simple form that I assent to, as ably set forth in the prize essays, especially by Rev. Dr. Cooke, and more concisely in the Tract, 'Religion and Beneficence.'"

An officer of another benevolent society says, "I have acted substantially on this plan for nearly thirty years, keeping an accurate record of all I give, and at the end of each year comparing it with my total receipts, that in the sight of God I may give as he has prospered me ; and the total amount fills me with joy and gratitude to Him. This amount would be a valuable legacy for my wife and children, but it has been given at the call

of God, and to his ever watchful and gracious providence I commit myself and them. On the first of January last I adopted the pledge proposed, privately consecrating to charity for the present, a tenth of what I may receive, believing it will assist me and may encourage others in the better performance of duty."

### African Discoveries.

Few things have arrested our attention so strongly during the last year or two, as the rapidly increasing interest which, both in England and in the United States, is exhibited concerning AFRICA.

A few years since, that vast portion of the globe was as little thought of as it was unknown. Now, the minds of many are turned to it, and publications of much variety and interest are appearing in reference to it. It is true that these have regard to Africa chiefly in a commercial, political, or geographical point of view. Yet what Christian mind can help perceiving that the God of Providence is thus opening the way for the manifestation of Himself as a God of Grace?

It is on this account that we have published, in many late numbers of the Spirit of Missions, articles bearing upon the condition of the African Continent; and we shall avail ourselves hereafter of fuller materials on this subject. We desire to make our readers feel, that in sustaining our African Mission, they are privileged to be "co-workers" in a cause which the Lord of Nations has now evidently taken in hand.

The following paragraph has reference to *Southern Africa*, a region of that land, in which the Missionaries of the Church of England are just beginning to put forth their efforts with vigor and resolution:

"By a recent arrival, interesting intelligence is brought from Africa. Experiments are being made in South Africa, on a suitable scale, to ascertain the capabilities of the country as to the production of cotton.

"Discoveries are daily making in regions beyond what was denominated the frontier. Among others, travellers have arrived from the Zulu country. In some places it was fertile and beautiful, with vegetation luxuriant; in others the land was barren, with not a tree to be seen for miles. The chief food of the inhabitants is milk, rice, and sweet potatoes.

"In one place a party of travellers came to the kraal of one of the principal Zulu chiefs, styled, by the natives, En Corzan. Here they were hospitably entertained for four days. Large crops of mealies, sweet potatoes, and Caffre corn, were seen, as well as immense quantities of SUGAR CANE.

"Discoveries of considerable magnitude have been made, throwing light upon the geography of the interior of Africa. The great lake, discovered about a year since in Southern Africa, though receiving the waters of several rivers, has no outlet to the ocean. North of this lake, about seven days' journey, not by rail-road but by ox teams, a ridge of very high mountains crosses the continent, and beyond it a new 'river system' commences—the streams all falling to the north, and ultimately into the ocean. A chieftain,

with his tribe, oppressed by a powerful tyrant in the Zulu country, twenty-eight degrees south of the Equator, near the eastern coast, fled over these mountains to the north-west, carrying desolation along with him, and was in turn driven further north by the boers, till he has traversed with his tribe about a thousand miles. The boers are still pressing upon him like a retreating lion, and are beginning to rout him from his latest lair in Central Africa, while they take possession of his territories. The Cape Town Mail hazards the prediction, that before *twenty-five years* shall elapse, the whole interior of Africa to the equator, will be *occupied by civilized communities of the European race.*

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### Intelligence.

FROM BISHOP BOONE.—The last overland mail from Shanghai, brings a letter from Bishop Boone, dated 20th December, from which we are much gratified to learn that his health had improved, and that he was again vigorously employed. He mentions that he had temporarily employed a young gentleman as Superintendent of the Boys' School, which had afforded him no little relief. He will rejoice to learn that the Foreign Committee have secured the services of one highly qualified for the Station, who proposes to sail for Shanghai in company with Mr. and Mrs. Nelson, recently appointed to the Mission.

The Bishop, after some remarks on the state of money affairs at Shanghai, and the high rate of exchange, which had caused a serious loss to the Mission, closes with the remark: "God, however, causes us, I trust, to prosper in things much more precious; and I think I may say, every member of the Mission is happy, contented, and diligently engaged in the performance of duty. For myself my constant song is, 'The lines have fallen unto me in pleasant places.'"

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FEMALE SCHOOL-BUILDING AT SHANGHAI.—The contributions to this most important object came in quite liberally at first, but during the last three or four weeks they have been few and small. The whole amount received does not exceed twelve hundred dollars. At the same time, every letter from the Missionary Bishop presses, with renewed energy, the essential importance of immediately entering upon this work.

In the most recent communication from him, after mentioning circumstances which demonstrate the necessity of providing immediately a separate building for the benefit of female pupils, he adds: "The customs of a country which regulate the intercourse of the sexes, must be, to a great extent, respected. They are the best judges of what measure of precaution is necessary in the existing state of morals. They could not bear the free in-



tercourse that exists with us. They can only be introduced to it gradually, and we must therefore have a separate place for our female operations. I am longing to receive a letter, saying that some generous friend has given us the necessary sum.

“Upon the arrival of the female teachers now expected, Miss Jones proposes to go back into a Chinese house, and there open a school for girls, while waiting the arrival of funds for the erection of a female school-building. If her health does not improve, however, ‘*ad interim*,’ I shall not be able to give my consent to the plan. Should she be well enough, nothing can be better, for we cannot afford to lose a single hour.”

We can only add to this, the expression of our hope that the earnest appeals of the Bishop will not pass unheeded.

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WILL CHRISTIAN WOMEN HELP?—We have already called attention to the imperative necessity of an immediate provision for the erection of a female school-building at Shanghai. The following letter from a teacher in that Mission to a lady, is so much to the purpose, that we insert it gladly, soliciting for it the attention of mothers and daughters in the Church. Scholarships are now endowed, enough to enable the Bishop to commence; all they need is a school-house:

“Shanghai, November 11th, 1850.

“There are many things I would like to speak of as to the actual state of things here, but there is one subject in which we all feel so much interest at this time, that you will excuse me if I make it the principal theme of my hasty note. Doubtless you remember the manner the Bishop writes in the later numbers of the Spirit of Missions, concerning the *Girls' School* in China. Now, though so many are interested in the Mission, giving constantly and willingly their sympathies, prayers, and pecuniary aid, and clearly as they may perceive the expediency of a Girls' School, I fear the matter may progress slowly; partly, it may be, from failure to realize individual responsibility and the importance of individual aid, and partly from want of a definite plan and energetic action. I know not what the Committee may have already proposed or effected, but I trust I am not stepping beyond my proper duty in suggesting a thought that has occupied my heart ever since I have been in China—Would it not be most desirable and praiseworthy that the females of the Episcopal Church in America should assume the burden of providing a Girls' School in China? If it can once be got into operation, there can be no doubt that the beneficiaries will be easily provided for. An entirely distinct, and somewhat removed establishment, is *necessary* for girls in China. Hitherto all the strength of effort has been given to Boys, and now where are the wives for Christian boys? The boys are of

age; the girls have not begun to receive education. Can you wonder that we feel like pressing the matter, so that the labour of years be not lost? All must see the necessity for a Girls' School; I need not stay to make that plain. The call is peculiar, and can hardly wait the slower movement of the general contributions. Could there not be something like this? Suppose the ladies of a few large Churches merely, but all the better if the ladies of many Churches should say: "We will erect these buildings; we will care for this Girls' School. Christianity has done everything for us as women; we will make this one expression of our gratitude to our Redeemer; we will offer this as one expression of our Christian benevolence and love to the benighted females of China; we will work with our might, while we may, and see that the funds are specially provided." Suppose a contribution, or rather subscription were raised, *in addition to the general contribution*, the amount being fixed, and not large, that none may decline—any larger offerings can be added in another way—and suppose that Sunday schools add a cheerful mite. If this were done in a few Churches, how quickly the amount might be raised? Suppose you should speak of this idea to your Minister, to your mother, and to Dr. —. Will you not do what you can personally, and by your influence? Perhaps some may say to you, 'but we have so many calls on us.' 'Yes; but we are not our own. It is our Lord, who *bought* us, that calls. To whom did he say, 'Go ye into all the world,' &c. Our blessed Saviour's was a life of self-denial; He pleased not Himself. Let us all, especially us Christian women, study his example, and catch his spirit.' I would love to add more, but cannot now. *Think of what I have said; will you not?* Love to friends; and forget not to pray for the dark places of the earth, and for those who in much weakness have ventured thither.

"Very truly yours,

"C. P. TENNEY."

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CHINA.—The last overland mail brought a letter from the Rev. E. W. Syle, which we publish entire in this number. It is matter of regret that a report of the remarks referred to in the opening paragraph, should have reached the ears of any of our Missionaries abroad, as it can only tend to wound their feelings and to discourage them from preparing journals in future. Periodicals of all other Missionary institutions are made up exclusively of communications from Missionaries; and we do not hesitate to express the opinion, that those found in the pages of the Spirit of Missions will bear a most favourable comparison with those presented to the readers of the papers of other institutions. Indeed, we have no manner of doubt, that these very communications have been the chief means, under God, of keeping alive what little interest in Missions now exists in the Church.—These remarks are especially applicable to the communications of the Rev. gentleman whose letter we now publish.

## LETTER FROM THE REV. E. W. SYLE.

*Complaint made by members of the Board of the want of interest in communications from Missionaries.—Restored health of Miss Jones.—Translation of the Scriptures, and the “Shin” controversy.—The School, and temporary employment of a male teacher.—Day school at the city gate.—Services at the Mission Church.—The Bishop of Victoria.—Items of Missionary intelligence.*

*Shanghai, 19th Dec., 1850.*

REV. AND DEAR SIR,

It is with a feeling of much embarrassment that I sit down to write my usual monthly communication to you. It appears to have been complained of, at the meeting of the Board of Missions at Hartford, that the communications of our Missionaries are “wanting in interest;” and it seems to have been intimated, that much greater condensation is desirable. Now, as far as I may have any concern in the above remarks, I can only regret that I have succeeded so indifferently in what I have bestowed some pains, and spent many precious hours, in attempting. For the future, *brevity* may certainly be secured; and as to the “want of interest,” all I can do is, to offer to answer fully any number of questions that may be sent to me, by those who are desirous of informing themselves on points which *they* feel to be interesting, in connection with the Chinese and our Mission to them. I am most sincerely desirous that the character of our field should be much better known than it is; and I can think of no plan better adapted to make it so, than for those who feel the want of information, and its attendant lack of interest, to intimate, by a friendly letter to some one of our little company, how we may best promote the object nearest to our hearts—that object to which we have devoted our lives, and for which we desire to secure the affectionate prayers of all, who love the Lord Jesus in sincerity. We, who are engaged in the Missionary part of the work, greatly feel the need of more sympathy and more fellow-labourers than we have had heretofore; though how to enlist either the one or the other, I, for one, am at a loss to know. My oft-repeated efforts have been so signally unsuccessful, that I feel no heart to make any more of the same kind; if any one will point out a more excellent way, he shall have my warmest and most grateful thanks.

Since I last wrote to you, (under date of 13th Nov.,) much has happened, which possesses great interest to us: indeed, there is hardly a single day, the history of which, as noted down briefly in my journal, would not furnish topics of long discussion with those, who could enter feelingly into our circumstances. But as that cannot be reasonably looked for, considering the extreme remoteness of Shanghai from New-York, I will not betake myself to journalizing any more; but will give you instead, a brief sketch of “how we do” in the several departments of labour in which we are



engaged. But first let me mention the happy fact, that Miss Jones' health is in a great measure restored, though she has not yet regained all the strength we could wish to see her enjoy. Twice our physician recommended that she should break off from her too-absorbing occupations, and go away to what are called here "the Hills." The first time she joined a party under Dr. and Mrs. Medhurst's charge; and the second time, she went with Mr. and Mrs. Hobson; the effect of the whole has been, to make her feel a great deal better.

Now for our work: The Bishop, notwithstanding a return for several weeks of some of his most distressing symptoms, has nevertheless been carried through the labour of preparing for the press a pretty long "Defence" of his "Essay," written about four years ago, and which had been, in the mean time, assailed by Dr. Medhurst, Sir George Staunton, Dr. Legge, and others. Of its character, and the necessity for its publication, you will be able to form a better judgment on perusing it than I could well give in this letter; though I ought perhaps to add, that only those who are made to *feel* (as I am every day) how *shocking* a thing it is to hear the Holy, Blessed, and Only God, called, by Christian Missionaries, after the name of an odious idol or an atheistic abstraction—only such can know fully how imperative the necessity is, that some one competent to the task should stand up, and stand out in resisting the ill-omened phraseology, which—alas, for our peace and the spread of the Truth of God—has within a few weeks been deliberately printed in a large edition of St. Matthew's Gospel.

But to come to a pleasanter topic—our school. Whilst the Bishop was engaged at his desk, my mornings were occupied in instructing the head class of boys, eleven in number. This duty became so interesting, that it was not without some reluctance I gave back my temporary charge of them, and betook myself once more to my Chinese studies and teachings. The boys (or youths rather, for they are all about 17 or 18 years old) will now enjoy great advantages from the hours they spend in the Bishop's study, where they go over every morning to be taught by him. Mr. Summers is in charge of what was Miss Jones' school-room, and Miss Tenney is exhibiting great efficiency in the instruction of the younger classes. A little company of six or eight, just entered, will enjoy great advantages over any of their predecessors; some of the older scholars are showing a good deal of tact in helping on these newly-admitted ones.

The little day-school at the South-gate was much neglected during my months of occupation with other duties. On revisiting it again, and scrutinizing the progress of the scholars, I found many changes and not much improvement. The former teacher fell sick some two months ago, and went home, sending his younger brother to fill his place. The news of his death reached us soon after, and gave me many hours of sadness, for he was a candidate for baptism; and though I never saw in him such

marks of a decided change of mind as alone would make me feel justified in baptizing him, yet it was not a little distressing to think of one, who had applied for the holy rite, and yet had died without receiving it. The younger brother is promising; his regular attendance with his scholars at the early Sunday service, and the eagerness he shows in instruction by frequent visits to my study at the Church, are tokens of some real good, I trust.

This brings me to the Church, and my labours in connection with it. Public services—not always numerous, but now always respectfully attended—are held twice on Sunday, at 9 and 3. When we have another preacher among us, two more services—at noon and at 7 in the evening—would not be too much to hold, in order that the Sabbath-day might be a high day, and strongly distinguished from all the others. Tuesday and Friday afternoons are the regular times for instructing those who come as learners, and for distributing alms to the very poor, and for bringing together, praying with, and building up those, who have been baptized, and are considered as “belonging to this parish.” It is at these times, when all five of them are gathered together in my little study, that we feel, how true to His promise is the gracious Lord and Master. We are but “two or three;” but truly, He is “in the midst.” Four are looking forward to be confirmed next Sunday, and it is more than refreshing, it is truly exciting, to see the joy and gladness, with which they contemplate this ratification of their baptismal vows. Would that I could say something satisfactory concerning the case of two who have fallen into disgrace; but, alas! they give no reliable proofs of penitence, though they have volunteered more than one so-called confession. Only one more event of interest has happened in connection with the baptized; and that is the death of our old nurse’s husband—an aged man whom I, and *Chi*, and *Soo-dong*, all tried (but without effect) to convince of his need of salvation. We were quite anxious about the funeral ceremonies, fearing that during the course of them, the widow might be betrayed into the observance of some idolatrous practice; but the people about here seem to expect that a Christian will have nothing to do with burning incense, silver paper, &c. One of the relations, who took charge of the ceremonies, is reported to have said to the widow: “You have received baptism, and, depend upon it, when you die, we will not burn any silver for you; but the old grandfather was never baptised, and there must needs be some burned for his benefit.”

Having resumed my custom of going into the city every morning, the first thing after breakfast, I have a great deal of intercourse with people of all kinds (except rich men, scholars, and officials,) who come to the Church, which is now becoming a well-known centre, for all purposes connected with our preaching and tract-distributing efforts. Even children in the school are often brought to me there; and amongst them lately have been several girls. One of these, Miss Jones (though at great inconvenience)

took charge of; the rest have been sent to Mrs. Bridgman's, as the best thing we could do for them. A few Sundays since I visited her little establishment, and was much delighted with the appearance of the clean, cheerful looking group of sixteen little girls—all learning the Creed, Lord's Prayer, &c., out of our books—which fact, you may be sure, did not diminish my satisfaction. Chi goes up regularly every Sunday morning to instruct them. He also renders a good deal of service to me at the Church, in catechising the blind, and aged, and others, who put themselves in the class of learners.

A few words more about the surrounding country. I have no time to go among the villages that cluster around us so thickly on every side; I have tried it, and find it impracticable for the present. But the people come to me at the school-house, asking for medicine, plasters, &c. &c. I found it impossible to repulse every applicant, so I undertook some three or four cases, that required nothing more than a daily visit, for the purpose of dressing some bad sores with ointment Dr. Lockhart gave me. But even these I had to give up, and send the patients at my own charge to the hospital, where they would be so much better treated, and constrained to keep themselves still. A few days ago, paying a visit to our rich acquaintances, the *Wongs*, I found a Bonze from a neighbouring town acting the part of physician. Could I forbear from wishing that it had been a Christian, and not a Buddhist, that was prescribing for the poor heathen sufferer?

The Bishop of Victoria has gone on from Ningpo to Foochow, and will, I presume, touch at Amoy also. The Missionary band has lost another of its members by a violent death: Mr. Fast, a Swedish Missionary, was murdered by pirates not far from Foochow. Mr. Edkins, of the London Missionary Society, and Mr. Taylor, (American Episcopal Methodist,) have made a visit to the great city of Soochow; they wore Chinese clothes, and met with no molestation: Mr. Edkins caught the small-pox. The Presbyterian Board has resolved on establishing a Mission here. During Mr. Olyphant's visit to Shanghai, I showed him several sites for building that might be procured; but they have not purchased yet.

With these items of intelligence, which, though not immediately connected with our own operations, will not, I suppose, be without some interest to you, I conclude my present communication.

Believe me to be, Rev. and Dear Sir,

With much respect and regard,

Yours in the Lord,

E. W. SYLE.

I am happy to be able to inform you, that my health is much better; quite restored, I hope. I should be glad to know whether you wish



me to send any more pictures, &c., illustrating the superstitions of the Chinese. Now that I have more leisure for such matters, and have more access than heretofore to the *mind* of the common people, I think I could find many things which, with proper explanations, would disclose a good deal of that especial mystery of iniquity, which holds in its thralldom so large a portion of the whole human race.

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LETTER FROM THE CHINA MISSION TO A SUNDAY-SCHOOL.—The following letter was addressed by one of our Missionaries to a Sunday-school of the Church. We hope it may be read to other Schools, and animate the members to perseverance in that good work, which finds one of its prominent pillars of support in the *offerings of children* :

“ *Shanghai, China, September 6, 1850.*

“ I must not conclude my letter without saying a few words about our School, though after writing so lately I need not add much.

“ This morning I conducted our usual monthly examination, and I am sure, if you could have been present, it would have done your heart good to observe the much higher degree of general intelligence, and the much greater activity of mind, which is exhibited by *our boys*, than by those in Native Schools of the same age. You would hardly have been able to appreciate this, however ; nor could any one who has not the opportunity of learning, by repeated questionings, what is the depth of that inanity which the Chinese system of education induces. Their instruction is such, that it positively amounts to *teaching them not to think*.

“ Our hope is, that as a reward of these first years of heavy drudgery and anxious effort, we shall see a generation of *praying, thinking, and believing* young Chinamen growing up to enlighten their countrymen.

“ With kindest regards to both children and teachers of your Sunday-school, believe me to be,

“ My dear friend; very truly yours,

“ E. W. SYLE.”

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FUNDS NEEDED BY THE FOREIGN COMMITTEE FOR CHINA AND AFRICA.—The FOREIGN COMMITTEE have determined on strengthening and enlarging these most important missions. Two female missionaries embarked for China last November. One clergyman and his wife, and one layman, are to sail for the same field in a few days. Our work in Africa is on a more extended scale than formerly. Within the past week a shipment has been made for that Mission amounting to nearly six thousand dollars ; and there is some prospect of sending out additional laborers.

It is evident, then, that the Foreign Committee will need a great *increase* of funds, and for this they must look to their Christian brethren in the Church. The Committee are out of debt; but they have no resources upon which to fall back but the stated contributions of the friends of these missions. These contributions must be increased in proportion, at least, to the increase of our expenditures, or serious embarrassment must ensue. The Committee do not anticipate this, or they would not attempt what they are doing. They believe that the Church at home, no less than the appeals of their missionaries and the claims of benighted heathen, to whom God, in his providence, has opened to us an effectual door of entrance, will justify them in the effort they are now putting forth. They believe, that when the present necessity and the occasion of it is known, a multitude of Christian hearts will respond and encourage us to go on with their prayers and their contributions. Instead, therefore, of waiting for the painful contingency of embarrassment, it is far better to say to our brethren, clerical and lay: you have hitherto sustained us well; but now we need a more enlarged liberality, or the *important work of strengthening and enlarging our Missions to China and Africa cannot go on*. We believe that you will rejoice at what we have done, and, by God's blessing, intend to do, in the discharge of the trust committed to us; but you must also remember, that upon you must we depend for sustaining us in the effort, by an enlarged liberality.

Should this meet the eye of any who have not contributed to the Foreign Missionary Treasury within the year; or if those who have contributed less than in former years; or of those who, in God's Providence, have in their power to enlarge their gifts; we would earnestly ask them to let our work among the heathen experience the fruits of their abounding liberality, *without delay*.

An early response to this appeal will not only save further embarrassment to the Missions, but will greatly encourage the Foreign Committee to go on in the work of strengthening our Missions in China and Africa.

*New-York, March 17th, 1851.*

JAMES W. COOKE,

*Sec'y and Gen. Agent For. Com.*

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
CHURCH EDIFICE AT CAPE PALMAS.—Funds are needed for the completion of the Church edifice for the use of the COLONISTS at Cape Palmas. The building is now in progress, and the senior Missionary earnestly solicits additional contributions from those interested in the spiritual welfare of the Colonists. An interesting congregation has been gathered there, and the High School, under the charge of the Mission, is in a very encouraging condition.

"THE SPIRIT OF MISSIONS."—Parish Clergymen, who may not receive "The Spirit of Missions" regularly every month, are particularly requested to notify the publisher by mail of every omission, as it is the desire of the Committees to give every Parish Minister an opportunity of becoming acquainted with the progress of the Missionary work in both departments.

It is gratifying to know that the circulation of this periodical has been very considerably increased. As incentives for immediate personal activity, we urge upon our readers the considerations,—that every dollar of profit goes into the General Treasury, and that if each Parish Clergyman and lay subscriber would procure but one additional subscriber, the amount raised would be sufficient, after defraying the expenses of the publication, to sustain several Missionaries. Not a little of our present enlarged subscription list is owing to the interest manifested by a few Clergymen, who have publicly urged upon their parishioners the duty of making themselves acquainted with the missionary work by procuring and reading the authorized missionary journal of the Church.

The following resolution of the House of Clerical and Lay Deputies of the late General Convention, specially commends this subject to the Church at large.

*Resolved,* That agreeably to the request contained in the Report of the Board of Missions, this Convention do cordially recommend to the members, both clergy and laity, of the Church, that circulation and encouragement be given to the "Spirit of Missions," as the medium of communicating information respecting the Missions of the Church.

 The Church Journals will confer a favor by inserting the above paragraph.

## Acknowledgments.

### FOREIGN MISSIONS.

The Treasurer of the Foreign Committee acknowledges the receipt of the following, from February 15, to March 15, 1851.

#### NEW-HAMPSHIRE.

Claremont—Union Church..... \$1 50

#### VERMONT.

Arlington—St. James's..... \$24 00  
 Brandon—St. Thomas's..... 4 00  
 Factory Point—Zion..... 10 00  
 Poultney—St. John's..... 4 50  
 Wells—St. Paul's..... 1 65 44 15

### MASSACHUSETTS.

Andover—Christ, S. S., Ed. pupil,  
 Af., under Rev. J. Rambo.... 20 00

### CONNECTICUT.

Birmingham—St. James's..... 5 00  
 Bristol—Trinity..... 11 50  
 Cheshire—St. Peter's, Africa..... 11 00  
 Guilford—Christ, &..... 15 00  
 Hamden—Grace..... 30 00  
 New-Canaan—St. Mark's..... 2 50  
 New-Haven—St. Paul's, of which for  
 Africa, \$3..... 107 00  
 New-London—St. James's, Af..... 30 00  
 Plymouth—St. Peter's, of which for  
 China, 50 c..... 9 20  
 Winsted—St. James's..... 5 10 226 20





## MISSISSIPPI.

Natchez—Trinity.....106 55

## OHIO.

Cincinnati—Christ..... 88 18  
 Gambier—Dr. and Mrs. Pattison.... 2 00  
 Marietta—St. Luke's, \$14 and \$1... 15 00  
 Piqua—St. John's, ed. China, "Eliza-  
 beth Mitchell,"..... 25 00  
 Sandusky City—Grace, Africa \$10,  
 China \$10..... 20 00 150 18

## ILLINOIS.

Jubilee Chapel—By J. W. Dominick,  
 Esq..... 8 00  
 Limestone Prairie, Peoria Co.—  
 Christ, by J. W. Dominick,  
 Esq..... 4 02 12 20

## MICHIGAN.

Detroit—"Sigma"..... 4 00

## MISCELLANEOUS.

Dr. Minor, U. S. N., by Rev. E. C.  
 McGuire, D. D., for Cayalla Ch.. 20 00  
 Cash, discount, by T. N. S..... 30 20 30

Total 15th Feb. to 15th March.....\$2,505 30

Total 15th June, 1850, to March 15.\$23,366 85

Correction.—Emmanuel, Holmesburg, Pa., \$5, entered in last number as a thank-offering for Greece, should have been for China.

